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THE LIFE AND DEATH OF *Mr.* Tho. Wilson, MINISTER OF MAIDSTONE. In the County of *Kent*, *M. A.*

Wh. Kennett

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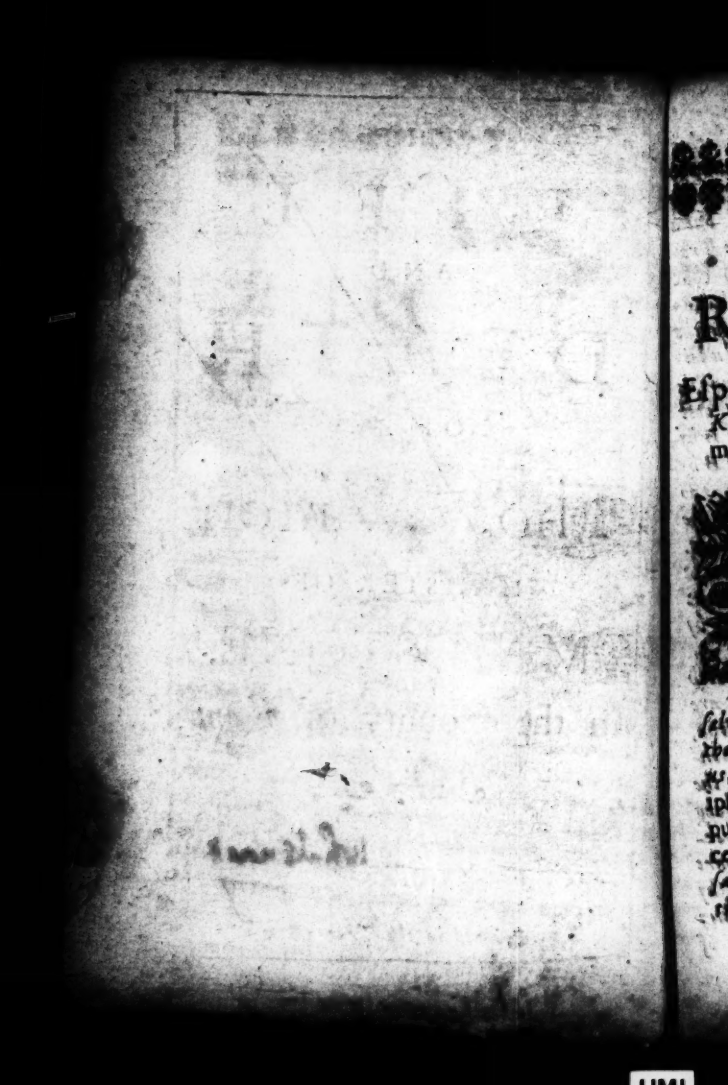

To the Christian

READER,

Especially those of *Maidstone* in *Kent*, who were Hearers of, and held Communion with Mr. *Wilson*.

HOw great the force of examples is to draw men to good or evil, is evident to the World by daily experience. The Governours of Families and Parishes, are usually the Looking-Glasses, by which inferiours dress themselves. And most look rather to their doings then their sayings. Herevpon the Orator tells us, Non solum obsunt superiores, quod illi ipsi eorum partem, sed etiam quod corrumpunt: plusquam exemplo quam peccato nocent. Waters do not more constantly carry their saviour, according to the veins of the soyl, through which they slide; nor Rivers their nature

A

turn

strict according to the Climates, *in which they live, then men their converſations according to the examples that are ſet before them. There is a* perſuaſive power *in rational precepts, but a* compulſive power *in real patternes. It is recorded of* Elies *ſons (men of vicious lives)* that they made (i e) *by their examples,* The Lords people to tranſgreſs, 1 Sam. 2. 24. *And the Apoſtle rebukes* Peter *to his face for his Judaizing in thoſe words,* Τὰ ἔθνη ἀναγκάζεις ἰουδαΐζειν, 2 Gal. 14. ἀναγκάζεις, *Why doſt thou bring the Gentiles under a* neceſſity? *Why doſt thou* neceſſitate *them to judaize? Why doſt thou* ferre *them by thy example to live as do Jews. Upon this account God commandeth the Jews, to ſuffer no* Cananites *amongſt them.* They ſhall not dwell in thy Land, ne forte peccare te faciant in me. *A Lapide &c. Saint:* Leaſt they make thee ſin againſt me (i e) *by their examples,* Exod. 23. 32, 33.

The mind of man like Jacobs *ſleep, receiveth the tincture and colour of thoſe objects that are preſented to it. As the air in which we live, hath a ſtrong influence upon our bodies, and inclines them to health or ſickneſs; ſo hath the pattern of thoſe amongſt whom we live a ſtrong influence upon our Souls, to incline them to vertue or vice.* Joſeph *quickly learns the Court Dialect to ſwear by the life of Pharaoh, by living amongſt Courtiers, Iſrael becomes guilty*

of

of that horrid sin of Idolatry, by their habitation in Egypt, *for the* golden Calfe was first falli-oned and formed in the Iron Furnace. *They who walk in the Sun are tann'd insensibly, and before they are aware.*

Thus also there is a sweet power and holy efficacy in good examples to draw men to good. Justin Martyr *acknowledgeth, that he was converted by observing the* pious lives and patient deaths of the Martyrs. *The holy conversation of* Theodosius *in his Family, turn'd his whole Court into a Nursery of Religion. The strict life and gracious carriage of the* Baptist, *had so much power on* Herod (*though bad enough, and above all fear of* John, *for any thing he could do against him*) *that* he reverenceth him, heareth him gladly, and doth many things, Marks 6. 20. *The Sanctity of* John *had a commanding beauty with it, his Holiness had an awing Majesty in it, which conquered and triumphed in the Conscience of the King.* Peter Martyr *tells us* (*Loc Communn. Part.* 1. *Cap.* 1. 6.) *of a deformed Woman* (*whose Husband was therein like her*) *which by* looking daily on beautiful Pictures, brought forth fair and comely Children. *It is certain God is pleased to give us in his Word, and in the World, many examples of humble, mortified, self denying Christians, that we beholding them, might resemble them; Therefore he propounds them in the holy Scriptures, not only for*

our encouragement in the ways of Godliness, Jam. 5. 10. Heb. 1. 2. But also for our imitation, that we may walk as we have them for an example, 2 Cor. 11. 1. Phil. 3. 17. 20. He sets up those shining lights in the World, not for men to play with or to play by, but for men to work by, to be directed by them in the ways of Life; And our not improving their holy patterns hereunto, is one cause why he takes them from us so soon. If Children and Servants will play by that Candle which is given them to work by, no wonder if he who set it up, put it out, and leave them in the dark.

Reader, I do here present to thy view in this little Treatise, a great examples of Godliness, one that did not only ορθοτομεῖν, but also ὀρθοποδεῖν, not onely divide the word aright, but also order his conversation aright. Though he hath been dead some years, yet as Abel being dead, he speaketh to the living by the good example of his life. What Nazienzen saith of the Baptist (who is called the voice of one that cryeth in the Wilderness,) that he was tota vox All voice, made up of voice; a voice in his Habit, a voice in his Diet, a voice in his Dwelling, a voice at Home, a voice Abroad, a voice in his Pulpit, a voice out of the Pulpit, a voice in his works and life. So I may speak of this man, God without flattery (that is impossible, he being dead) or falshood (many a live can attest it) th

he was all voice; A voice in his Doctrine, and a voice in his Conversation, a voice in his Language, a voice in his carriage, a voice in his Food, in his Rayment, in his Family, in the Street, as well as in the Church. O what a lively pattern of zeal, love, faith, humility, Heavenly mindedness, courage for, and Constancy in the Truth did he set before you, who had the happiness to live under his Ministry. Be you followers of him as he was of Christ, let his zeal inflame you, his love draw out your hearts more to your God and his People, let his humility make you low in your own eyes. His Heavenly mindedness lessen your esteem of the world and all therein, and his magnanimity of Spirit, encourage you in the ways of Truth and Holiness against all the opposition that you meet with. Look often on him with the eye of your mind, till you are transformed into his likeness. Can you not remember how often your Spirits have burned within you, whilst he hath been opening Scripture to you; Have not your hearts sometimes been carried up to Heaven in his Prayers, were you never above in the Mount with him at a Sacrament? when your souls spake with Peter, Lord 'tis good to be here, O let us build a Tabernacle, and no more go down to a vain empty World. O they are blessed that dwell in thy House, they do ever (and may without infinite cause) praise thee. Remove

you do not abate in your Sacred affections, that you do not leave your first love, that you draw not back and decline in Religion.

I believe many of you are ready to say with Job, O that I were as in the days of old, as in the days when God preserved me, when his Candle shined upon my head, when the Almighty was yet with me, Job 29. 28 *O that I were as in the days of old, as in the days when I sate under Mr.* Wilsons *Ministry. O that I could hear such Sermons, joyn in such Prayers, partake of such Sacraments, enjoy such seasons for my soul, and see such gracious examples.* When you are wishing thus, consider what a mercy it was that you enjoyed him so long. Alas, how many Parishes never had such a Pastor one Month? then bewail your folly in making no better use of him while you had him. Let all your complaints be of your selves, for your unfruitfulness and unprofitableness under such excellent means, and Spiritual opportunities. And let your care be to make the most of him, more by practising those wholesome precepts, which you remember he gave you, and by writting in your lives after that Copy which he hath set you. I know his memory is dear to you, and your love was great to him, I beseech you, manifest the truth of your love by doing that which (you know) he loved so much. Did he not tell you often, I have no greater joy then to see my Children walking

walking

walking in the Truth. In a word, *Zeno Cittiana, when he consulted with the Oracle how he might live well, was answered,* ἐν συγχωτίζεσθαι τοῖς νεκροῖς. If he were of the same colour with the dead. *Its certain you will live well, if you live like them that died in the Lord.* The Prince of the Powers of the Air, (i e, *the Devil*) *liveth in them, who live* according to the course of the world, Eph. 2. 2. *The world though it often changeth its customs, and fassions, yet never for the better, as the* Camelion, *is turneth in to any colour but* white, *so that if you will live, according to most amongst whom you live, you may do, and be any thing, but what you ought to do and be. But if you be of the colour of them that* sleep in Jesus, *and resemble the* dead in Christ, *your lives will be unblameable, your deaths peaceable, your names after death honourable, and your resurrections at the great day comfortable. That you may be* followers of them who through faith and patience inherit the Promises, *and in special, that you may be your Pastors* Joy and Crown of Rejoycing at the coming of our Lord Jesus Christ,

Is the Prayer of your Affectionate Servant in Christ Jesus,

G. S.

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THE LIFE and DEATH OF *Mr.* THO. WILSON,

Minister at *Maidonestone*, in the County of *Kent*.

CHAP. I.

His Birth, Education at School, and University.

THomas *Wilson* was born at *Catterlen*, in the County of *Cumberland* in the year 1601. His Parents were sober and honest, and of a competent Estate, being of the best sort of Yeomen in those parts. As soon as his Age would permit

permit, he was ſent to School at *Blenton* i
the faith County, where under Mr. *Wilkinſ*
his School-maſter, he profited beyond ex
pectation; and far excelled all his fellows
He was obſerved in his youth to have a ſharp
wit, large memory, and to be very much
given to his Book; whereby his friends had
hopes that he would in time (as indeed he
did) prove a great inſtrument of good.

His great proficiency at School, encou
raged his Parents to ſend him to the Univer
ſity before he was ſeventeen years of Age,
where (*viz.* at Chriſts Colledge in *Cambridge*)
he ſpent not his time as too many do, *male*
agind, or *nihil agendo*, but devoted himſelf
wholly to his Studies, in ſo much that he was
taken notice of by the Maſter and Fellows,
for his diligence and induſtry: It might have
been written over his Study-door, *Nulla dies*
ſine linea. And though he did imploy his
time moſt there, about Academical Learning,
(his acuteneſs in which did appear above 20
years, after he had left *Cambridge*.) yet he
did not neglect Divinity, but in order to his
deſign of ſerving God in the Miniſtry, (if he
ſaw fit) read both Poſitive and Polemical Au
thors: But of all Books none was ſo dear to
him, or read ſo much by him, as the Holy
Scriptures, for as the great Apoſtle ſaith of
Timothy, I may ſay of him, *From a Child he*
knew

knew the Holy Scriptures, which are able to make wise to Salvation. Before he was Batchelor of Arts he had read (as he told me) *Tremel.* and *Jun.* on the whole Bible, three times over.

CHAP. II.

His removal from the University, with the occasion.

SOmetime after he had Commenced Batchelor of Arts, he was removed from the Univerſity by this Providence. Mr. *John Briſtow* a Reverend Miniſter of *Cheriſwood* in *Surry*, deſired Mr. *Mead* (that eminent perſon for Piety and Learning) his Tutor, to ſend him an able Religious Scholar, to teach School in his Houſe. Mr. *Mead* preſently pitcht his thoughts upon his Puple Mr. *Wilſon*, not knowing how to pleaſure Mr. *Briſtow* better, and glad he could anſwer his requeſt ſo well.

At Mr. *Briſtows* he continued four years or there about, inſtructing the Lads committed to his charge, with great diligence and faithfulneſs, being far from the temper of *Protagoras*, who boaſted (as *Plato* reports) that having lived ſixty four years, he had ſpent fourty of them in corrupting and debauching young perſons, No, he made conſcience of his

his times, and his truſt, and gave his Scholars more cauſe to bleſs God for their education under him, then *Socrates* did *Plato* for his bringing up under ſuch a Maſter. He has ſometimes told me, that he knew no Calling except the Miniſtry, wherein a man might be ſo ſerviceable to God as in teaching youth. And is clear that oftentimes Lads are made men at School; If there they ſuck in ill principles, it will be hard to remove them; if good, they continue with them; *Quo ſemel eſt imbuta*, &c. It is noted by ſome as one cauſe of *Julians* profaneneſs, that he was bred under two Heathenish Tutors *Libanius* and *Jamblicus*. Becauſe he ſaw the Chriſtians ſo eaſily to confute the Idolatrous Gentiles, by reaſon of their good Education, he made a Law, *That no Chriſtian ſhould train up his ſons with humane Learning*. But it was the happineſs of *Chawſwood*, that their Children were educated by one who had both a dexterity and fidelity, to teach them Humane and Divine Learning. But Mr. *Briſtow* obſerving Mr. *Wilſons* fitneſs and ability for a greater work then inſtructing Children; and how his heart was ſet upon the work of the Miniſtry, (to prepare himſelf for which he made uſe of all his vacant hours from the School) did not judge it convenient to deprive the Church any longer of ſo worthy a Labourer, and there-

fore

fore though it were a considerable loss to himself and his Parish, to forgo so good a man; yet he preferr'd the publick advantage of the Church before his own, and wisht Mr. *Wilson* to betake himself wholly to Preach.

CHAP. III.

His first Living in Surry.

THe first *Candlestick* in which this *light* was set, was *Capel* in *Surry*, where he continued some time, directing others by his holy pattern and judicious diligent Preaching, the way to eternal Life. Though the Parish gave him little or nothing for his pains, yet he was never the less faithful and labourious, for the welfare of their souls, for he sought not *theirs* but *them*, not their temporal *goods*, but their spiritual *weal*. Here he had the love and esteem of all Godly persons, both Ministers and people round about, and indeed by his holy, Heavenly, humble conversation, he was such a *Loadstone*, as where ever he came he drew the hearts of sober Christians after him. What *Nazianzen* saith of *Athanasius*, I may truely say of him that he was *Magnes & Adamas*, a Loadstone by his sweet gentle nature, and yet an

Adamant in his ſtout reſolute carriage againſt errors and prophaneneſs.

CHAP. IV.

His ſecond Living in Hampſhire.

HE continued not long at *Capel*, but upon ſome reaſons, by means of the forementioned Mr. *Briſtow*, he was removed to *Farlington* (nigh *Portſmouth* in *Hampſhire*) an ignorant Heathenish place, which he endeavoured ſo long as he ſtayed with them to inſtruct and reform. Though there was little of Religion in his Pariſhioners, nor ſcarce any ſavour of good, yet whilſt he abode there the Church was much frequented (Chriſtians flocking in to hear him divers miles round,) and when he was called thence he was much bewailed.

He ſtayed not long in *Hampſhire*, and though I am ignorant of the grounds of his frequent removals, (which I ſuppoſe were weighty) yet by the ſequel I perceive that God intended ſo able and uſeful an inſtrument for more publick and general ſervice, and thought not good to confine ſuch great gifts and graces, to ſuch ſmall Pariſhes.

CHAP. V.

His third Living in Surry, *with the success of his Journey into* Cumberland.

HIs next change was to *Tedington* near *Kingston* upon *Thames*, in which place he continued some years, and through the blessing of God with great success of his Ministry, and much acceptance amongst them that feared the Lord. During his abode at *Tedington*, he (being twenty six years of Age) had a desire to visit his native Country, where his Relations and Friends lived, and it pleased God so to assist him in his labours amongst them, that his journey became profitable for the Conversion of many. While he was in *Cumberland*, he was requested to Preach in *Penroth*, a great (if not the greatest) Market Town in the County, where, time out of mind there had been a considerable Market for all sort of food kept every Lords Day, till nine a Clock in the morning. But after he had Preached two or three Sermons, he prevailed so far with the Ministers and others of the Town, that it was Proclaimed on *Tuesday* their Weekly Market day. That no person for the time to come, should bring any Victuals or Ware whatsoever to be sold

on the Lords day, but that *Saturday* should be the time for the Sale of their Commodities. And for many years after, the people did forbear to sell any thing on the Lords-day in that Town.

CHAP. VI.

His *removal into* Kent, *with the occasion of it.*

HIs next removal was from *Tedington* to *Otham*, within two or three miles of *Maidstone* in *Kent*. The occasion is this, there were many serious understanding Christians in *Maidstone*, much troubled and dejected at the deadness and dulness of that Ministry, under which they lived. Alas, the children asked *bread*, and their Spiritual Father (by Profession and Office) gave them *stones*, that their souls were ready to famish for want of food. Whereupon Mr. *Robert Swinnoche* an active Godly person, one of the Aldermen or Jurats of the Town, got the presentation of *Otham*, upon the death of the Incumbent, and consulted with his friends and Christian Neighbours, how he might procure an able Minister for that place, aiming herein not only at the benefit of that Parish, but also of the Christians at *Maidstone*, who might with a little trouble and travail reap the fruit of his labours.

labours. In pursuance of this they repaired to *London*, where they heard of Mr. *Wilson*, to whom they presently take their journey, hear him Preach at *Darking* in *Surry* to their great satisfaction. After Sermon they acquainted him with the cause of their coming, and the sad condition of the good people in those parts, where they lived and desired him to accept the presentation of *Otham*. He who was never hasty, espccially in matters of such weight, asked the judgement of his Neighbour Ministers in the Countrey, and others of the City of *London*, who did concur and agree in this, that in regard of the necessities of those that feared God about *Maidstone*, and the great opportunity he should enjoy there, of doing good to many souls, he ought to embrace the Call. Upon the declaration of their opinion he was presented to *Otham*, where the Lord was pleased to prosper his Ministry, for the conversion and edification of many.

CHAP. VII.

His great success at Otham *in* Kent, *and his faithfulness there.*

HE was one that did *divide the Word aright*, *a workman that needed not to be ashamed*, a Boanerges, a *Son of Thunder*, in Preaching the Law, to awaken secure senslesse sinners, that his hearers might say of him, as one of the Ancients, of St. *Pauls* Epistles, *Non tam verba quam Tonitrua audiebant*, &c. That they heard not so much *words* as *Thunders*, when they heard him opening the dreadful curses of the Law, and the terrible wrath of God against sin and sinners. Many a one hath come to him, as the Gaolor to the Apostle, trembling and crying out, *Sir, what shall I do to be saved?* To whom he was a *Barnabas*, *a son of sweet consolation*, and could so display the exceeding abundant riches of Divine grace in the Lord Jesus Christ, as to draw and attract their hearts to a cheerful compliance with it, and hearty acceptation of it. He as a *faithful Steward gave every one his portion*, terrour to whom terrour belonged, and comfort to whom comfort, whereby (the Holy Ghost setting in with the Word,) a numerous issu

of

of new born children were begotten to Christ. He preached there according to the command *in season, and out of season*, not only twice every Lords day, but also every *holy day*, and at *Funerals*, though the persons interr'd were poor, and nothing could be expected for his pains.

Whilst he was Minister of *Otham*, many of *Maidstone* and others several miles about, to my knowledge some seven or eight miles from *Otham*, did ordinarily attend on his Ministry, and joyn in Communion with him at the Lords Supper; but the number that flockt after him, (which was so great that his Church would not hold them) was a great eye sore to the prophane world, and caused several of the Ministers about him to envy and maligne him.

CHAP. VIII.

His care to Sanctifie the Sabbath.

THere was at *Otham* before his coming an ill custom, for the Fulling Mills there abouts, to work every Lords day, but he convinced the owners so throughly of the unlawfulness thereof, that they forbore presently, and suffered their Mills to lie still on that day many years after he left them.

But the only wise God, who governeth the world, saw fit for some time to lay this useful person aside, for he had not been many years at *Otham*, before the Book, commonly called the Book of Sports on the Lords day, came forth, and was presented to him, with a Command, that he should publish it the next Lords day in his Church, which he refused to do, (of which refusal he giveth the reasons, which you may see in his answer to several Articles objected against him, annexed to this Narrative,) and upon his refusal was suspended *ab Officio & Beneficio*. Upon his suspension his Cure was committed to such persons as he could not comfortably own or joyn with, which caused him to remove his Habitation to *Maidstone*. To the Christians there he was a great help, whilst his suspension lasted, and from them he received some support and supply for himself and his Family.

Anno Domini 1635.

Towards the close of the Book.

Whilst he was at *Maidstone* he still was solicitous for the good of his people at *Otham*, and therefore to encourage them to unity, and a Gospel conversation; as also to convince his adversaries, who had causelessly traduced him to be a favourer and abetter of Schisms and Divisions; he wrot a Letter to his Parish, wherein he exhorted them to fear the

the Lord and the King, and to walk in love, &c. and not to nourish in themselves any dislike of Government, or contempt of those whom God had set over them, &c. Which Letter was read on a Lords Day in his Congregation by Dr. *Tucke*, (that all his Parishoners might know his judgement, and the advice he judged necessary to give them) without the appointment of Mr. *Wilson*. The tidings of this Letter and the publick reading of it was soon carried to *London*, and gave such a distast, that both Mr. *Wilson* and Dr. *Tucke*, were cited to appear before the High Commission Court, and answer what they had done. Both of them appeared several times to their great trouble and cost, and were notwithstanding all they could alledge in their own defence, forced to continue their attendance on the Court, for the space of three years. In this business Dr. *Tucke* trouble was the greater, because (his body unable to bear riding) he was necessitated to make these long journeys of thirty miles and better on foot.

During Mr. *Wilsons* suspension, a Neighbour Minister greedy of his Living, commenced a Sute against him, to eject him wholly out of *Otham*; but his Patron Mr. *Swinnoche* made good his Title, and so disappointed his Adversary.

CHAP.

CHAP. IX.

His appearance at a Visitation about the Pray against the Scots.

HIs suspension continued till the ye 1639. about which time the *Scots* e tering *England*, a Parliament was called ; a Archbishop *Laud* took off his suspension. B his sufferings were not at an end, for in th year 1640. *September* 30. he and other M nisters were cited to appear at a Visitation the Archbishops at *Feversham* in *Kent*, to a swer their not reading the Prayer against t *Scots*, and also (as they there heard) to ta the new devised Oath *ex Officio*; but wh he and others of his Brethren presented them selves at the place, they understood that t Oath should be wholly declined, and th onely question should be why they did n read the forementioned Prayer : Upon whi they consulted together, whether it were b to appear before the Vicar General or no. was urged by some that the Parliament (who they apprehended would be some relief a shelter to them) being to sit down on the 3 of *November* following, it was but prude tial for them to hold off at present ; and case they were cited afterwards to *Canter*

bur

bury, to appear only by a Proctour, and protract time as much as might be.

But upon a serious weighing the reasons for and against their appearing, it was concluded that they would appear, and submit to the will of God, however he should please to dispose of them. Mr. *Edward Bright* of *Gondhurst*, and Mr. *Wilson* immediately repaired to the Inne, where Sir *Nathaniel Brent*, the Arch-Deacon, and some inferiour Officers sat. They no sooner appeared but Mr. *Bright* was pointed out by one present to the Arch-Deacon that knew him; who presently asked him his name, and whether he had read the Prayer against the *Scots* or no? Mr. *Bright* answered, *No*: Whereupon the Arch-Deacon suspended him *ab Officio & Beneficio*, without admonishing him, or giving him any time to consider of it; which sudden act was deemed even by the Favourites of that Court, to be neither prudential nor Canonical. Though Mr. *Wilson* stood by when his Brother was suspended, and perceived the service much hotter then he expected; yet he did not flye from his colours, or retreat in the least; But being called, answered to his Name, and being asked whether he had read the Prayer? gave a Negative answer, with this reason: Because in the Rubrick before the Common Prayer, it was enjoyned *that no*

Prayer

Prayer should be publickly read, except the
that were in the Book of Common-Prayer, b
this Prayer against the *Scots* was not there
This unexpected answer puzzled the Arch
Deacon (being none of the readiest or accute
to reply) and caused him to apply himself
Sir *Nathan Brent*, who upon information
Mr. *Wilsons* reasons, very ingeniously left
Arch-Deacon to himself, and refused
meddle in it. Upon which the Arch-Deacon
(the edge of his fury being somewhat abated
proceeded more considerately with Mr. *Wi*
son then with Mr. *Bright*, and gave him four
teen days time to consider of it, and then
appear again at *Canterbury*, and answer it.

CHAP

CHAP. X.

His fresh prosecution by the Arch-Bishop, as also a strange providence.

But for all this present favour, the Arch-Bishop had not done with Mr. *Wilson*: for in *March* following, he was again and afresh prosecuted by him. Upon an Holy-day in that Month he met at the Personage house, (of which one Mr. *Butcher* an eminently pious person had a part, of whom did not my Relation to him forbid me, I could speak much,) after his Sermon in publick with several friends, to repeat the Sermon, and seek God by prayer. After the exercises were done (in a Room peculiar to Master *Butcher*) one knockt at the poor, to which Mrs. *Wilson* was going, but suddenly started back, fearing a Messenger was come to apprehend her Husband; but the Messenger soon entered into the Room, where Mr. *Wilson* and his friends were, and putting off his hat, enquired which was Mr. *Wilson*, pretending some private business with him. Though Mr. *Wilson* was there in his Gown, having newly Preached and Prayed, and thereby easily to be distinguished from others, yet God so ordered it, that the Messenger observed

ſerved him not. Soon after the Meſſenger came into the Room. Mr. *Wilſon* ſtept behind ſome of his friends, and Mr. *Butcher* wiſely ſtept forward, and told the Meſſenger that the Room in which they were was his, and that he ſhould look for Mr. *Wilſon* in his own Rooms; upon this he quickly withdrew into the Hall, another Room; in the interim Mr. *Wilſon* went up the Stairs into his Study, and lay cloſe there till night, and then eſcaped to Mr. *George Halls* at the Park in *Maidſtone*. The Purſevant looking about in vain, on ſecond thoughts returns back into the Parlor, into which he firſt entered, and miſſing one whom he had ſeen there before, enquires for him, chargeth all there preſent that they had conveyed Mr. *Wilſon* away, and they muſt find him out; he alſo produced his Warrant, under the hands of many privy Counſellors, whereof the Arch-Biſhop of *Canterbury*, and the Biſhop of *London* were two, to attach the body of *Thomas Wilſon* Rector of *Otham*, and bring him before them.

After he had ſhewed his Order, he commanded Mr. *Butcher* and one Mr. *Morgan* to aſſiſt him in the ſearch of the Houſe for Mr. *Wilſon*. But notwithſtanding his diligent ſearch, he miſt his deſired prey. The Meſſenger was very angry that he ſhould ſee him

and

and yet lose him; but when in some threatnings to the persons present, he had given his fury vent, he was somewhat cooler, and after some private discourse with Mrs. *Wilson*, he took his leave. Before his departure, he said that he had been a Messenger to the Councel-Table thirty six years, and was never served so before, for as he confessed, he heard him Preach that day in publick, and yet when he saw him so soon after (and that in his Gown) he did not know him. But God had an hand in it, *Thy Kingdom ruleth over all*, *Psa.* 103. 19. He hath strange ways for the preservation of Men.

CHAP.

CHAP. XI.

Strange Providences, Mr. Wilsons freedom obtained by Sir Edward Deering, with his Character of Mr. Wilson.

THe *Cirtancellians* beset the way, which they knew St. *Augustine* was to go, that they might kill him; but he mistook his way, and so escaped their hands. In Queen *Mary*'s days the Bishop of *Winchester* pursued Mr. *John Fox* the Martyrologist to *Ipswich*, the Bark in which he was, was newly gone out of the Haven, when the Messenger came to take him, and the next day by reason of storms forced to return thither again, the Messenger was departed. Since those days Mr. *Parker* a learned worthy Preacher was prosecuted by Archbishop *Bancroft*, for his Book against the Cross, *&c.* and the Archbishop having intelligence that he was in a Citizens House in *London*, thought he had him safe, sent one presently to watch at the door of the house, to see that none stirr'd out, till others came with authority to search it for Master *Parker*. The person sent, sat him down at the door, boasting that none should come out, but he would know who and what they were.

Mr.

Mr. *Parker* and his Friends within were in great thoughtfulness what was most addresseable in such a straight; at last it was resolved that Mr. *Parker* should habit himself like a Citizen and venture out; this way he might possibly escape, if he staid within, he was sure to be taken. Accordingly, he thus clad came forth, not knowing but that the Waiter was still at the door, but Providence so ordered it, that the Waiter espying a Maid whom he Loved and Courted, walking on the other side of the way, stept over to her, just as Mr. *Parker* came forth, so that though the Messenger stayd a very little while with her, but returned again, Mr. *Parker* was gone; and when the rest came with power to search the house, the person they sought was not to be found. But to return to Mr. *Wilson*, who hid himself in the Countrey from the storm till the Parliament sat, at which time he repaired to *London*, and there continued in some change of Apparal (that he might not be commonly known) till his liberty and freedom was procured, by the means of Sir *Edward Deering*, one of the Knights of the Shire for *Kent*, whose character of him in one of his Speeches in Parliament, I shall here insert,

——— *Mr.* Wilson, *for so is your Petitioner named, a Man Orthodox in his Doctrine;*

conformable in his Life, laborious in Preachings, as any we have, or I do know; He is now seperated from his People, to both their griefs, for 'tis not with him as with others, who are glad to set a Pursivant a work, that they may have an excuse to be out of the Pulpit; It is his delight to Preach.

Having thus obtained his liberty, he returned to his former charge and wonted pains at *Otham*. Not long after he was chosen by the Parliament a Member of that Reverend, Pious and Learned Assembly of Divines which sat at *Westminster*; on which Assembly he usually attended most part of the week, and notwithstanding his pains there, supplied his Cure on the Lords Day, though his Parish was 35 or 36. miles from *London*. He was much esteemed in the Assembly, for his solid judicious Discourses as occasion was offered, and his meek humble behaviour.

CHAP.

CHAP. XII.

His removal to Maidstone.

HIs last remove was to *Maidstone*, the Shire-Town of *Kent*, for who so fit for so populous a place (where there is but one *English* Church) as one of such vast parts exemplary Holiness and strong constitution of body. As soon as the way was opened to his induction into *Maidstone*, (through the ejection of the old Incumbent, by the Committee of Plundered Ministers) his old Hearers there, whose hearts were close knit to him, long'd for his settlement among them. But the Parliament ordering that Plundered Ministers should first be provided for, where any Livings were vacant, they could not at present obtain their desire: For one Master *Smith*, an able holy man, of the number of the foresaid Ministers, was by the Committee of Plundered Ministers sent down to *Maidstone*. Mr. *Smith* had not been long in *Maidstone*, but a rumour was spread, that eminent persons should be removed to great Towns and Cities, that they might be capable of doing the more good, and that Mr. *Wilson* should be removed from *Otham*, to some considerable place. At which news the people of

Maidſtone were much ſtartled, fearing they ſhould loſe their beloved Paſtour. To prevent which, they apply themſelves to Mr. *Smith*, deſiring him to accept of ſome other Living, that *Maidſtone* might be free for Mr. *Wilſon*. Mr. *Smith* conſidering the vehement deſires of the good people after Mr. *Wilſon*, yielded to refer the buſineſs to ſix judicious Miniſters of the Aſſembly, whereof three to be choſen by himſelf, and three by the Chriſtians of *Maidſtone*. The Miniſters met accordingly, and having heard what could be ſaid on both ſides, and weigh the matter throughly, gave their advice that it would be beſt for Mr. *Smith* to reſign the place to Mr. *Wilſon*, which alſo he did, and having a conſiderable place, ſome ſix or ſeven miles from *Maidſtone* provided for him, *viz. Harriſon*, he took his own time to remove thither. Thus at laſt by the good hand of God, Mr. *Wilſon* and the people of *Maidſtone* (who brought him firſt into *Kent*) who were long before joyned together in heart, were joyned together in Habitation, amongſt whom he continued with much love and faithfulneſs, till God called him out of this World.

CHAP.

CHAP. XIII.

His care for Otham, *and for Reformation at* Maidſtone.

BUt though he left *Otham*, he did not leave off to care for the ſouls of his people there, but kept his Title to the place ſtill, (leaſt the Patron ſhould put in an inſufficient Miniſter, in caſe he had reſigned) and provided them a pious learned faithful man, to whom he gave the whole profits of the Living, for he held not his right to the place upon any carnal account, or for any ſelf ends, but only for the good of the people.

When he had been ſome time at *Maidſtone*, he took care about the Reformation of the Church, and due adminiſtration of the Sacraments, according to the Word of God, to which end, he did firſt in his Preaching diſcover to them the neceſſity of Church Ordinances and Diſcipline, the nature of the Subjects thereof, *&c.* and then God accompanying his diligent endeavours (notwithſtanding the obſtacles he met with, not onely by the prophane, but alſo ſome that profeſſed the fear of God) he brought it to a good iſſue, and put it in practice, to the great comfort of them that were Godly.

Being freed Sea from attendance on the Assembly (they being dissolved) he applied himself to the work of the Ministry, with the greatest diligence that ever I heard or read of any.

CHAP. XIV.

His great diligence and laboriousness on the Lords Day.

ON *Saturday* nights he would usually continue at his Study very late, often till midnight, to prepare himself the better for his task on the Lords Day. On the Lords Day morning he would rise by two or three a Clock ordinarily, and was much displeased with himself, if at any time he did oversleep his hour. About seven a clock he came down to his Family, call'd all together, read some part of Scripture, expounded it, caused those present to give an account what they remembred of his Exposition, Sung some part of a Psalm, Prayed with them, and concluded between eight and nine a Clock that they might all be ready to attend publick Ordinances. About nine a Clock he repaired to the Church, and commonly begun with singing two Staves of a Psalm, after which he prayed briefly for assistance in, and a blessing on the Ordi-

Ordinances of God, then he read some part of the old Testament, and expounded (sometimes three or four, sometimes more Verses, as more or less matter was contained in them) for the space of an hour, for he had an Hour-glass in his Desk for that end. He had as excellent a faculty in expounding as any I know of. His custom was first to analise the Book, then the Chapters, as he came to treat on them, then he gave the several readings and expositions of the Verses, which he handled. He had *Jun. Tremel. Piscator. Beza. Calvin.* and several others *ad Vngnem*, insomuch that in the assembly of Divines (as Mr. *Gibbons* sometime of *Black-friers* told me, he heard it of his Father one of the Assembly) if at any time they doubted what was the opinion of any of the aforementioned Commentators, Mr. *Wilson* was called to satisfie them. After he had delivered the several readings and judgements of Expositors, as there was occasion, he drew observations for the coherence, dependance and matter of the Verses, which he very briefly illustrated and applied. Mr. *Hutchison* on the Gospel of *John* comes the neareſt him of any Comment that I read in *English*, but he was fuller and larger then Mr. *Hutchison*. I believe, if his expositions on the whole New Testament, and the far greater part of the Old had been Printed, it

would have been an useful Treatise, and more serviceable for the enabling ordinary Christians to understand the mind of God in his Word, then any Comment that is extant. After he had expounded, he spent about an hour in the Pulpit. When he came home to his Family, he constantly went to Prayer with them before Dinner, and begg'd that the truths delivered out of the Word, might be written by the Spirit of God upon all their hearts. After which he went to his Study, (eating little or no dinner usually) till after his Family had dinn'd, then he spent some time with them in singing and other religious exercises. In the afternoon in publick he did as in the Morning, onely his expositions was then on some part of the New Testament.

After the Evening Worship in publick, many Neighbours came to his house, where he called his Family together, asked of them and others present, an account of his Sermons preached that day, most of them present would speak somewhat, one what the Text was, another the division of it, another the Doctrine of it, another the reasons, so others the explications and uses methodically as he had delivered them, all whom he would help and encourage. Hereby their understandings and memories were much advantaged, for they knowing before hand his customs, were

the

the more attentive in hearing, and the more careful to remember what they heard, whereas when the Master of the Family repeats all himself, Children and Servants (who have a natural averſneſs to, yea hatred of all good) are uſually heedleſs in hearing, and mindleſs both in publick and private of what they hear. After repitition he ſung a Pſalm and concluded with prayer. Then he went to his *quondam* Patrons houſe Mr. *Robert Swinnocks* to Supper. By that time he had ſupped, there would be hundred or more gathered together to Mr. *Swinnocks* houſe, to joyn with him in the concluſion of the day.

Many times to my comfort, I have ſeen two Rooms, one conſiderable for largeneſs, through which perſons of all ranks, (the Mayor, Jurates and their Wives by their patterns encouraging others) to worſhip the great God. After Supper he came among them, begun with a ſhort prayer, then would read the Verſes he had expounded in that day, ask what obſervations were raiſed from ſuch a Verſe, then proceed to the next, ſo through all the Verſes he had expounded forenoon and afternoon, then enquire what the Text were, the Doctrings, the Explications, Reaſons, Uſes, all in order as preached, ſeldom named one head himſelf, but ſtill heartned them to ſpeak, and aſſiſted them when they were at a

loſs,

loſs, then they ſung a Pſalm, and he ended the day with prayer about ten a clock at night.

Once a month he adminiſtred the Lords Supper to a conſiderable number of ſolid ſerious Chriſtians, with that life and warmth in prayer and opening Scripture, that ſome of his Communicants have thought themſelves in the Suburbs of Heaven, when they have joyned with him in that Ordinance, in which he ſpent an hour and half commonly. Thus he Sanctified the Lords Day, ſpending nine or ten hours in publick and private Worſhip, beſide what time he ſpent in ſecret duties, in which he was never niggardly; ſo that the Sabbath, which was a day of reſt to others, was a day of great pains and labour to him, yet it was eaſie, yea delightful to him; and at the end of the day, when thoſe who took not half his pains, have complained of their wearineſs, he would be exceeding lively and chearful; ſuch was his great love to his Saviour, and the ſouls committed to his charge. The Sabbath day to him was a day of light and gladneſs, and a good day.

CHAP.

CHAP. XV.

The great pains he took with his people on the Week-days.

YEt he did not think it ſufficient to Teach his people on the Lords Day, but the Town being very populous, and the Pariſh large, and he rendred thereby uncapable of going from houſe to houſe) on the Week-days he layd out himſelf in the ſervice of his Lord, for the benefit of his Pariſh. Every *Thurſday* their Market-day he preached a Lecture, to which many Miniſters came, and with much delight ſat under him. On *Frydays* he met in private with as many of his people as would come together, when ſometimes he expounded the Scripture to them, ſometimes preached and always ſung and prayed with them. And alſo *Mundays* or *Turſdays*, for his day was altered as he ſaw occaſion) he appointed a Conference in the publick Meeting place, where the queſtion being before propounded and known, (*ex gr.* what was the nature of repentance or faith, or what the fighneſs, or what the means, or what the motives to it) his people prepared to ſpeak to it, and he by his wiſe courteous carriage and language won their hearts, and drew them to Study the Scriptures

Scriptures and good Books, that they might be able to speak to the purpose. As they spake when he saw occasion he would help and assist them, yet still take care to keep them in the way of Truth, and that none did go beyond their bounds, or incroach upon the Ministry. After they had spoken, he would gather together their scattered notions, bring them into an orderly method, apply to them sutable Texts of Scripture, add what of his own he thought necessary, and so render the meeting exceeding profitable and comfortable to his flock. I have heard him at one of these Meetings, when the question was about one of the petitions in the Lord's Prayer, to my great advantage and delight, for Christian Communion, mannaged with prudence, is that which keeps our Religion in breath, and without which it would be ready to die.

When he laid down this way of Conference, instead thereof he set up Catechising on the Week-days in publick, and this was continued till he had gone through the whole Town, except some Families in the out bounds, which Families he intended also to have Catechized, but was prevented. He did work the work of him that sent him into the world, spend himself as the Silk-worm to cloath, and as the Lamp to direct others, not to bury the

Talent

Talent in the Napkin of idleneſs: Indeed thoſe Nurſes (Miniſters I mean) deſerve the greateſt condemnation, who let their Children, though they cry, ſtarve to death, becauſe they will not take the pains to draw out their breaſts to them.

CHAP. XVI.

His diligence on all occaſions to do good, as alſo his way of Preaching.

HE was of a noble diſpoſition, very free upon the occaſions, to communicate knowledge to others, not like a *Whirlpool* that ſucks all to it ſelf, but as a *Fountain* to diſperſe its ſtreams for the refreſhment of many. Seldom were any in his company, but they might (if it were not their own fault) receive good by him. He was neither vain in oſtentation, nor niggardly in reſervation, ſome might think he did ill to take ſo much pains on the Lords Days, and on the Week-days conſtantly, and on all occaſions, to the ſhortning of his life; but he was ſenſible he could never labour enough for his Lord, and that God make no difference between *nequam* & *nequaquam*, an idle and an evil ſervant. Hence it was that when he was often adviſed by his friends to be mindful of his body, and not

not to work it so hard, he was deaf to all those advice, and was ready to say with *Calvin* (when counselled by his friends to take care of his health) *Would you have my Lord when he comes, to find me idle*; and with Dr. *Reynolds* of *Oxford* (when the Doctors perswaded him not *perdere substantiam propter accidentia*) *Nec propter vitam vivendi perdere causas*. I met him once at night at a friends house, when he had travelled near fourty miles that day, yet notwithstanding his great wearinesse, he would spend some time in expounding Scripture to the Family, beside singing and prayer (which he never omitted) before he went to bed.

St. *Austins* wish was, that Christ when he came to call him by death, might find him *aut precantem aut prædicantem*, either praying or preaching. Truely, such seem'd to be the desire of Mr. *Wilson*, by his indefatigable laboriousnes about his Masters businesse. I never knew him given to any recreation (though never so innocent) but exceeding provident he was of his time. A little after dinner he would sometimes sit and discourse, but usually if he was at home, his Study was his place of abode. He was *Helluo librorum*, an indefatigable Student, stealing time from his sleep (even when his body call'd for it) for his Book. Its said of *Bradford* that he slept

slept not above four hours in the night; and that his Book went not out of his hand till sleep came, and that *Latimer* Winter and Summer at two a Clock in the morning; and of another Martyr that he was spare of meat, sparer of sleep, but sparest of time. Mr. *Wilson* made much conscience of his time, and especially on the Lords Day.

If he were invited to a Feast, he was so zealous for his God, that he commonly after dinner called for a Bible, sung a Psalm, expounded some Verse of Scripture, and prayed with his friends. Mr. *Fenner* of *Essex* that eminent servant of Christ, meeting him once at Mr. *Butchers* house, was so extreemly taken with his active chearful Spirit for God and Godliness, that he said to Mr. *Butcher*, *I was ashamed of my self, to see how Mr.* Wilson *galloppeth towards Heaven, and I do but creep on, a Snails pace.*

Though he was a good Linguist, well read in modern and ancient Authors, yet ordinarily he preached (though always rationally and with evidence of reason,) yet in a plain clear stile, by Doctrine, reason, and use, that he might be understood by the meanest capacity. His constant preaching discovered him an able Workman; his Doctrines were always clear from his Text, his heads pertinent to his subject, and he had a rare faculty in applying

plying ſutable Scriptures (which is the principal way of convincing the judgement; for 'tis the authority of God muſt do the work) to all his heads. On the Lords Day in the afternoon for a conſiderable time (I ſuppoſe till he had gone through all) he preached on the Heads of Divinity, but therein he diſcovered ſo much Learning and judgement in his plain preaching, that if his Sermons had been preached at the Univerſity, they muſt have been highly approved.

He was ſo much valued for his abilities, that there was ſcarce any publick occaſion of Sermons in the County, but he was choſen to be the perſon to preach them, ſometimes he preached before the Judges at the Aſſizes, twice before the Parliament. What *Auguſtine* ſaid of another, I may ſay of him: *Ratione eloquens, ut intelligenter, ut obedienter audiretur.*

CHAP. XVII.

His carriage in his Family, and his exemplary converſation.

HE was not of the number of them, who are zealous *abroad*, that they may be well ſpoken of, but careleſs *at home*, what becomes of their Families; but as *David, he walked in the midſt of his houſe with a perfect heart*, and brought up his Children in the nurture and admonition of the Lord. *Cicero* ſaith of *Quintus Maximinus*, that he was not good only in the ſight of the people, but he was better out of their ſight: truly he was as good within, as without doors, each morning and evening he read ſome part of Scripture expounded it, ſung part of a Pſalm, and prayed with his Family. He would often ask his Children queſtions about the Principles of Religion, examine them about his Sermons on the Lords day, and cauſe them to learn the Scripture without Book.

As it was ſaid of Mr. *Hooper*, he governed his houſe, ſo that in every corner of it, there was ſome ſinal of vertue, good example, honeſt converſation, and reading of the Scripture. I am ſure if Mr. *Wilſons* houſe was not ſo, the fault was not the want of a good Governour.

He prayed often with his wife apart from the rest of his Family, and spent much time in secret prayer, knowing a truth in what *Lactantius* saith, *Non est vera Religio quæ cum Templo relinquitur.*

He was very watchful to set a *good example* before his Children and Servants, knowing that such are led more by the *eye* then the *ear*, and more observant of what their Superiours *do* then what they *say*. And indeed his whole conversation was a living exposition upon the Gospel. that what he taught on the Lords Day in his Doctrine, he preached over all the week in his life. O how unlike was he to those Ministers that are lovely in their preaching, but loathsome in their practices, whose lives give the lie to their Doctrines. He was exemplary in his converse with all men, and spake much by his carriage, even when he spake not a word. His good works were unanswerable, syllogisms invincible demonstrations to convince his Neighbours, whereby he stole their hearts, and won their affections after the beauty of holiness. What *Ruffinus* saith of *Gregory Nazianzen* is true, of him, *Gregorius vir per omnia incomparabilis qui verba & operibus clarus, splendissimum lumen scientiæ Ecclesiæ prebuit; dum ea vitæ quæ ferit*, &c. He practized what he preached, and did according to what he saith; Such

 Ministers

Ministers only can make their people believe, that when they dissuade from sin, and perswade to holiness, they are in earnest, and believe what they speak. It was not without cause that in the holy Scriptures, where Epistles are recorded to be sent to two Ministers onely, they are both commanded to be examples to their people, 1 *Tim* 4. 12. *Be thou an example of the believers, in Words, in Conversation, in Charity, in Faith, in Purity*, *Tit.* 2. 7. *In all things shewing thy self a patern of good works.*

CHAP. XVIII.

The Reformation which was wrought by his means and Miniſtry in Maidſtone.

MAidſtone was formerly a very prophane Town, inſomuch that I have ſeen Morrice dancing, Cudgel playing, Stool-ball, Crickets, and many other ſports openly and publickly on the Lords Day; I have heard them jeer, and deride, and mock at thoſe who profeſſed Godlineſs, and went to hear a Sermon on the Lords Day abroad, when they had none at home. Commonly after the Evening Service, many of them went to the Ale-houſe, many to walk idly in the Fields. It was their conſtant cuſtom to ply the conduits on the Lords Day for the drawing of water. The former vain ſinful cuſtomes of ſports were reformed before his coming, but by his preaching he prevailed with them to forebear vain walking, idling at their doors, alſo to draw their water on *Saturday* night, which they ſhould have occaſion for on the Lords Day. Though the Town was large and full of people, yet you ſhould hardly ſee one perſon in the ſtreet after the Sermons on the Lords Day, and I have known when the Mayor hath ſearched the Innes and Ale-houſes

houſes he hath ſcarce found one of the Town there. One of the Judges at an Aſſize was pleaſed to ſay, That in all his Circuit he never came to a Town where the Lords Day was ſo ſtrictly obſerved. I muſt ſay that I ſcarce ever knew any man ſo ſtrict as Mr. *Wilſon* in the Sanctification of the Lords day. He ſo much wrought upon the people there, that in the houſe where I lived, all Pot hearbs were gathered and made ready on the *Saturday* night, and whatſoever for their Dinners put into a readineſs, for the fire on the day before, not a Roſe or Flower ſuffered to be gathered on the Lords Day. He was much of the mind of the primitive Chriſtian, who being asked *Servaſti Dominicum*, anſwered *Chriſtianus ſum, omittere non poſſum.* The Sanctification of that day is exceeding uſeful to keep up the power of Godlineſs in our hearts and lives. And as God on that day beſtoweth great bleſſings on them, that humbly and reverently worſhip him on that Queen of days, that Market day of our ſouls, *Iſa.* 58. 13, 14. So he hath inflicted dreadful Judgements on the profaners of that day, and when men have neglected to puniſh them, he hath taken the Sword into his own hand, and done it himſelf. One example whereof there was in *Maidſtone* when I lived there: In former time

that day was much prophaned, as I said before, and children were wont to play in the ſtreets on that day. One Sabbath as children were playing near a wall, againſt which Wagen-wheels were ſet up, on a ſudden there aroſe a great wind, which blew down a wheel upon one of the Children, and cruſht it to death. *Felix quem faciunt aliena pericula cautum.*

Beſides on week days (ſuch was the bleſſing of God upon his preaching and example) many Families Morning and Evening did ſet up religious duties, who never minded them before. You might there, if you walkt in the great ſtreet about nine and ten a clock in a morning hear ſinging in many Families, for they commonly ſung Morning and Evening, when they read the Word and Prayed.

CHAP.

CHAP. XIX.

His great Courage.

HE had a ſtrong and undaunted Spirit, not diſcouraged by any obſtacles, which were laid in the way of his duty. He feared God and none elſe. He was like that *Ancient*, that when a threatning meſſage of death was ſent him, bid the Meſſenger tell the Empreſs, *Nil timeo niſi peccatum, I fear nothing but ſin*; Or *Rowland Taylor*, who being intreated to flie the *Marian* days, ſaid, *I know the cauſe ſo good, and the truth ſo ſtrong on my ſide, it will by Gods grace appear before their Beads, reſiſts their falſe doings, for I believe I ſhall never be able to do Good ſo good a ſervice as now.*

He diſcovered much courage in reproving ſin, for as Chriſt ſaid of the Church of *Epheſus, he could not bear thoſe that were evill*, were they never ſo great. *Elijah* durſt ſpeak to *Ahab*, and Mr. *Wilſon* to the higheſt perſon, by way of reprehenſion, when there was cauſe for it. If men were bold in ſinning, he was as bold in telling them of it, and giving their ſins their due accents, yet as a wiſe Phyſitian, he could diſtinguiſh between Pimples and

Plague sores, between infirmities and scandals, accordingly apply himself to his Patients.

CHAP. XX.

Of his Zeal.

HE was one that abundantly discovered his zeal for God in embracing all opportunities to do him service, in his great care where ever he came for the strict observation, and right Sanctification of the Lords Day, in his sense of the dishonour done to God by the prophaneſs and contempt of the ordinances of God by some, and by the errors and wilful withdrawings from the Ordinances by others; which he bewailed bitterly to his dying day. Some who its hoped had the *root of matter in them*; questioned his call to the Ministry, nay suspected his call to be Anti-christian and seperated from him, though they themselves acknowledges that he was their Spiritual Father, and *had begotten them through the Gospel*, and he might say to them as the Apostles to the *Corinthians*, *Ye are the Seal of our Ministry, do we need as some others Letters of Commendation to you, ye are our Epistle, known and read of all men; For asmuch as ye are* manifestly declared *to be the*

Epistl-

Epistle of Christ Ministred by us, written not with ink, but with the Spirit of the living God, not in Tables of stone, but in fleshly Tables of the heart, 2 *Cor.* 3. 1, 2, 3. How frequently and affectionately did he urge that upon them, that separated in my hearing, *Isa.* 11. 6, 7, 8, 9. This causeless sinful separation lay near his heart, even when he lay upon his dying bed. The great danger of their souls, as also of those that wholly cast of the care of their eternal good, caused him in the course of his Sermons and Expositions, when the Scriptures led him to it, to reprove their sins sharply, and indeed according to the command of the Holy Ghost, he could do it ἀποτόμως, *cuttingly that they might be sound in the Faith*, *Tit.* 1. 13. Its reported of *Bazil* that one hearing much of him, had a great desire to know what manner of man he was; hereupon in a Vision was represented to him a flame of fire, with this motto, *Talis est Basilius, such a man is Basil.* And truly such a man was Mr. *Wilson*, meek and cold, when at any time himself was reproached and abused; but as *hot as fire* in the cause of his God. *The zeal of Gods house burnt him up.* Errors and Heresies were very odious to him, such was his love to the truth. It might be said of him as of *Austin*, that was *Malleus Hæreticorum, The Hamer of Heresies and Schismes.*

I have heard him often quote and comment on those Scriptures, *Heb.* 10. 25. and 1 *John* 2. 19. With much warmth and vigour, that if it were possible he might reduce those that went astray. And though such as were toucht in their fores were angry, and said, it was passion, and his natural heat was *Kitchin fire*, the effect of his natural Spirit, yet the judicious knew otherwise, that it was a coal from the Altar, true zeal, the fruit of Gods Spirit, in him knowing that he was set ἐπ' ἀπολογίαν τοῦ ἐυαγγελίου, (as the Apostle speaks, *Phil.* 1. 17. *For the defence of the Gospel.* Some of those that separated, were very dear to him, that he might say as *David*, *It was not an enemy that reproached me, then I could have born it willingly, was it he that hated me, that did magnifie himself against me? But it was my friend and my acquaintance, we took sweet counsel together, and (formerly) walked to the house of God in Company*, *Psa.* 55. 12, 13, 14. But as dear as they were to him, the Truth of the Gospel were much dearer; *Amicus* Socrates, *amicus* Plato, *sed magis amica veritas*. And he was a man of such clear convincing light, and as it is said of *Apollos*, *Acts* 18. 24. δυνατὸς ἐν ταῖς γραφαῖς, *able, strong, mighty in the Scriptures*, that had they not been wilfully blind, or very weak eyed, they must have seen their errors. It is observed

erved by some as a special Providence of God, that the same day in which *Pelagius* the Heretick was born in *Brittain*, St. *Augustine* the great Confuter of his Heresie was born in *Affrick*; God so disposing it, that the Poison and the Antidote should come into the World together, I am sure it was a good providence to *Maidstone*, that when many errors sprung up, there was such an able faithful Husbandman to watch them and root them out, otherwise many more then did, might have fallen from their own stedfastness, and been led away with the errors of the times.

CHAP.

CHAP. XXI.

Of Faith and Heavenly mindedness.

HE was not only sound in the Faith, and did ὑποτύπωσιν ὑγιαινόντων λόγων, hold fast the form of sound words, 2 *Tim.* 1. 3. But also as *Abraham* ἐνεδυναμώθη τῇ πίστει, was strong in the Faith, *Rom.* 4. 20. And in the greatest dangers and difficulties could rely on God, and trust him with himself and all he had. He met with much opposition, (as is before declared) in the work of Ministry from all sorts of persons, both from open enemies and seeming friends, for Satan knowing him so great an enemy to his Kingdom of darkness, both by his life and Doctrine, raised great winds and storms, if it were possible to put out this *burning and shining light*; But he was undaunted in the midst of all, *not moved by any of those things, neither counted he his life dear unto him, so he might finish his course with joy, and the Ministry which he received of the Lord Jesus, Acts* 20. 24. He minded his own work, consulted his duty, left Gods work) the issues and events thereof) to God.

He was a Rock immovable, though the Waves beat sore upon him, and had often

that

that saying of *Luther* in his Mouth, *Mallem ruere cum Christo quam regnare cum* Cæsare, *I had rather fall with Christ then stand with* Cæsar. He knew God could and would take care of his own cause and interest, what ever became of him and other instruments. His *Lutheran* Spirit could argue, *Si piam & justam causam defendimus, cur Dei promissis non confidimus? præter vitam hanc misellam Satanas & Mundus nobis eripere nihil possunt. At vivit, & in sempiternum regnat Christus in cujus tutela consistit veritas: Is nobis aderit, is etiam causam hanc, quæ non nostra sed ipsius est, ad optatum producet finem.* If the cause be good that we defend, why do we not trust God who hath made us such gracious promises? The Devil and World can take nothing from us but the miserable life, but Christ lives and reigns for ever, *&c.*

He was a man that lived much above the World, the great things thereof were very little in his eyes, though his habitation was on *Earth*, his conversation was in *Heaven*. Indeed he had but a small estate, especially considering his great charge, but a poor man may be Earthly and covetous as one that is rich, for covetousnes doth not lie in the *Chest* or *Bags*, or *great Mannours*, but in the *heart*. But he was *Master* of, not a *Slave* to that little he had. His mind was fitted to his estate,

and

and notwithstanding he had many opportunities and advantages for the getting riches if he had sought them, yet he never made use of them for that purpose. He was wholly taken up with *his Treasure in Heaven*, and was so far from *minding* Earthly things, that he seldom or never *meddled* with Earthly things, but left all to his pious and prudent yoke fellow. I have often admired his indifferency of spirit to the things of this life. O how far was he from the number of many in our days who trouble themselves with Ploughing, and Sowing, and Reaping, (unnecessarily) and worldly concerns, all the Week, and on the Lords Day, and set their people on with raw indigested confused discourses, and sometimes little better then non-sense. A little before the insurrection in *Kent* in the year 1648. one hundred pound was brought into Mr. *Wilsons* house, (being a Legacy given his eldest Daughter, by a gracious man Mr. *John Bigge*, one of the Jurates of *Maidstone*, and I believe the greatest portion any of his children had) which money in the time of the insurrection was by the Souldiers (when they searched the house for Armes) discovered and taken away (though quickly restored again) Mr. *Wilson* being then at *London*. When the Countrey was quiet, and Mr. *Wilson* returned again to his dwelling, I asked him whether he

was

was not much troubled, when he heard his money was gone, he answered me (and I do believe him,) *I was no more troubled when I heard the money was carried out of my house, then I was when I heard it was brought into my house.* I also then enquired of him what frame of spirit he was in, when he went from *Maidstone*, for the Town & County being in Arms, many of the mean prophane wretches reproached him, when he was going out of the Town, they took his Horse by the Briddle, and twice or thrice brought him back) crying out *Wilson, Wilson, Where is your God now? Where is your God now?* He told me, truely I thought (when they blasphemously said unto me, *Where is your God?*) on the Text, *My God is in Heaven, and hath done whatsoever he pleased, Ps.* 115. 3.

CHAP.

CHAP. XXII.

Of his great natural Abilities, and his Humility.

GReat were his gifts as well as his graces; God was pleaſed to beſtow on him large natural endowments, whereby he became much the more capable of doing good. He had a quick apprehenſion, a clear underſtanding, a deep and ſound judgement, and a moſt tenacious memory. He was none of thoſe Preachers, whoſe *tongues* are *galloping*, whilſt ſober reaſon and convincing ſenſe *ſtandeth ſtill*, or at beſt doth but *creep*. He diſcovered ſtrong judgement in a few words. His body was of a ſtrong conſtitution, and truly ſo was his ſoul. He would preſently find out the meaning of hard Authors, and what he read was his own; I never knew any of the ſame ſtrength of memory. Though he was careful to write down his Sermons, Heads, Proofs and explications (as he himſelf told me) yet I never ſaw him uſe any Notes. And he made a good uſe of his memory, it was not as a childs pocket ſtuft with *traſh*, but as the *Ark* wherein the *two Tables* were laid up. He had ſcarce his equal for his remembrance of the Scripture; he was (as I have heard)

tried

tried a long time together. One took a Bible, and read a Verse in one Chapter, another Verse in another, went forward and backward, both as to the Books and Chapters, and Verses of the Scripture, and all along he told the Reader the Verse, Chapter, and Book, without any mistake. And to the best of my remembrance, himself told me that he believed, he could tell the Book, Chapter, and Verse, which any should read to him all the day long. Much appeared in his Prayers, I have heard him of a fast-day pray an hour together, and most of the time in Scripture phrases. The Word was dear to him, his daily delight and meditation.

That which made all his parts useful and amiable, was that he made *Hagar* to wait on *Sarah*, and as *David* consecrated the spoils taken from the Gentiles to the Temple, so he Dedicated his natural accomplishments to his God, and made them serviceable before the advancement of his honour.

But for all his great natural and gracious accomplishments he was cloathed with humility, None thought so low of him as he of himself. His *face* like *Moses shined*, that all his judicious friends observed it, and admired it, but *he knew it not*. He had not the least affectation or shew of ostentation in his carriage or language, or any other thing.

Empty Veſſels make the greateſt ſound and noiſe, thoſe that are full are more ſilent. Ignorance and Pride, emptineſs and arrogancy are uſually concomitants. He knew much, yet the more he knew, the more ſenſible he was of his ignorance, and nothingneſs, and unworthineſs, and walked the more humbly with his God; as a Bough laden with Fruit, or an Ear with Corn, the fuller and weightier, the more they bend down-ward; he as the Violet hung down and hid his head, though his fragranacy and ſweetneſs diſcovered him what he was.

In his cloaths he was always grave and ſober, never minding the whimſical modes or faſhions, but ever keeping to the ſame manner of his attire. I ſtood once with him at his door, when a great Gallant antickly dreſt went by, upon which he ſecretly ſaid, *I have made a Covenant with mine eyes, why ſhould I behold vanity.*

How accompliſhed was this good man, when he had ſuch rich natural gifts, and ſuch great gracious Habits, which as the Diamond to the Ring add true value to naturals. Alas what are all natural abilities which act grace, but as Ciphers which act a figure inſignificant, and in Gods account ſtanding for nothing; nay, uſually the greater part which act grace, the greater prophanencſs, Satan makes moſt

uſe

uſe of ſuch acute Wits, and ſharp Swords to do the more miſchief; At beſt, they are but as Toads with a Pearl in their Heads and Poiſon in their whole body. But Mr. *Wilſon* had this happineſs, to have his great gifts adorned and ennamel'd with great grace, hourly he became the greater inſtrument of Gods Glory.

CHAP. XXIII.

His Wives, and Children.

WHen he was about twenty six years of Age, he married a Daughter of Sir --- *Zinzans*, who being in a consumption before she married him, (and as I have heard for love of him, her Parents judging him much below her) died within seven or eight months after her marriage.

About a year after her death he married Mistress *Damaris Cable*, (Daughter of Mr. *James Cable* of *London* Merchant,) who was a meet help to him in his Civil and Spiritual concerns; by her he had eleven children, one whereof, *viz.* his eldest son *Samuel* who feared the Lord in his youth, died young, the other ten he left at his death with his disconsolate Widow. He had little of this world to leave his many Children, (about one hundred pounds a piece, as I have heard, after their Mothers death) but he hath left them much, if we consider the many fervent prayers, which night and day he poured out before the Lord on their behalves. I have read of one that when she came to die told her Children: *I*

have

have little to leave you, but this I must tell you, there is not one Room in the House, which is not perfumed with prayer for you. Often did good Mr. *Wilson* cry out to God, *O that my children might live in thy sight: Lord come down by thy Spirit into their hearts, least my children, die, least they die eternally.* The God of all grace, who hath promised to be a God to his and their Seed, in his own day give a gracious answer to all the Requests that are on the file in Heaven for them. He had the happiness promised, the good man, *Psal.* 128. 3. *Thy Wife shall be as a fruitful Vine, by the sides of thine House: thy Children like Olive Plants round about thy Table.* O that he might have that happiness to meet all his Children with joy at the great Day.

CHAP. XXIV.

His Sickneſs and Death.

THat piety which did ſhine ſo brightly in his life, did wonderfully ſparkle in his death. The Meſſenger which God ſent to call him hence, (for *morbus eſt via ad mortem*) was a violent Feaver, which he welcomed, as knowing it was ſent by a gracious Father to call him home to his Fathers Houſe. No gueſt comes at any time a miſs to him that keeps a conſtant Table, no providence, no not death it ſelf comes at any time amiſs to him that is always ready, and dieth dayly while he liveth. His Lamps were burning, his Oyl was ready in his Veſſel, when the Bridegroom came.

His Feaver had continued but a little while, before his friends did Prognoſticate, that it would prove mortal, and remove him from thence, whom they loved as their own ſouls, and under whoſe Miniſtry they had ſat with ſo much delight. But what he had been in the courſe of his life, the ſame did he continue to be to his death; Though his deſeaſe was violent, and his fits often acute and ſharp, yet he never

never complained, he might *groan*, but he never *grumbled*; his pain might cause him to *mourn*, but it did not make him *murmur*; he reverenced the rod in the hand of his Father, and that Cup which his Father gave him to drink he submitted to. In his extremity his Faith and patience would eminently shine forth to the honour of God and comfort of those that visited him.

Being sensible of his approaching death, he was exceeding solicitous for the Town and Parish, whereof he was Minister. Its a worthy speech of *Lælius in Cicer. de Amicit. Mihi non minori Curæ est, qualis respublica post mortem meam futura sit, quam qualis hodie sit. My care is as great what shall become of the Common-wealth when I am dead, as what it shall do while I live.* So this good man was very anxious what should become of his people, when God should call him away. As *Moses* before he died, was careful to appoint a Successor, that might lead Gods people (whom he had brought into the borders) into the Land of Promise the Earthly *Canaan*. So Mr. *Wilson* before he died took care for a Successor that might further that good work which he had begun through grace, in many of them, and be helpful to conduct them to their Heavenly *Canaan*. To this end he called some of the Town, who were wise and

gracious) to him, and adviſed them to conſider of ſome able good Miniſter to ſucceed him, and he commended Mr. *John Crump* a worthy Miniſter to them as the fitteſt that he knew to be their Paſtour. Afterwards Mr. *Crump* did ſucceed him not only in his place, but alſo in his faithfulneſs, and diligence, and ſerviceableneſs, to the comfort and advantage of the people.

As *Jacob* before his death called his children together, to direct and adviſe what ſhould befall them, ſo he called his Wife and Children to him; deſiring his Wife *not to be diſcouraged at his death:* or *to ſorrow as they that have no hope, but to continue to ſerve God in Chriſt, to truſt God, and to be chearful in him*, adding this for her comfort, *Though now we are parted for a time*, yet *there is a time coming that we ſhall be joyned again, never to part more.* His children were moſt little, but thoſe that were capable, he exhorted to fear God betimes, and directing his ſpeech to his eldeſt daughter, he ſaid, *Look to it that you meet me not at the day of Judgment in an unregenerate eſtate.* He commended all his Children to the Lord, and left them with him, in much Faith in the Covenant, which God had made to him and his.

When Chriſtian Friends came to viſit him, he always laboured to requite their kindneſs

in

in Godly counsel and exhortations; he wisht them *to be frequent in reading the Scriptures, to prize highly and meditate much on the promises, to be holy and blameless in their conversations, by no means to forsake but to stick close to ordinances, and to hold on in communion with the people of God in the Town.* When *Epictetus* broke his leg (its reported of him) he discoursed as if his soul had been in another mans body. And when the bones of Mr. *Wilson* were sore vexed with the violence of his disease, he would discourse in such a composed Heavenly manner, as if he had ayled nothing.

When one or two of those who had separated from communion with him, came to see him, he did with much affection bewail their Schism, prayed that God would bring them back again, and told them that *he could willingly lay down his life, so they might joyn in Communion with the other Godly people in the Town.*

As *Jacob* when he was dying worshipped, leaning on his staff, *Heb.* 11. 21. So he on his dying bed was frequent in praying to and praising his God. It was but two nights before his death, though he were very sick, yet he made his bed his Pulpit, out of which he preached to some that came to see him, concerning

cerning the preciousness of the promises, bid them look the 2 *Pet.* 1. 4. *Whereby are given unto us exceeding rich and precious promises, we are made partakers of the Divine Nature,* and concerning the preciousness of Christ to Believers, desired them to turn to 1 *Pet.* 2. 7. *Unto you that believe he is precious*; And oh, with what affectionate expressions would this Minister and Member of Christ Commend his head, the Pearl of great Price, and the Promises he had purchased, saying to his visitors, that *one Promise was more precious then a World.*

He kept a pure conscience while he lived, and through mercy had a peaceable conscience when he died. Its said of *Oth. Lampadius*, that being asked on his death bed by one, whether the light did not offend him, clapping his hand on his breast, answered, *Hic sat lucis, Here is light within.* Mr. *Wilson* all along in his sickness, manifested much peaceableness and calmness of Spirit. Dr. *Taylor* when he came within two miles of the place of Execution leaped, saying, *God be praised I am almost at home, and have not past a mile or two: and I shall be at my Fathers House.*

Mr. *Wilsons* apprehension that Death drew near, was very comfortable to him. A Gentlewoman of his society coming to take her leave

of

of him (being to remove out of the Town) he pleasantly said to her, *What will you say good Mistris* Crisp, *if I get the start of you and get to Heaven before you get to* Dover. When another came to see him, he asked her what she thought of him, who answering truly Sir, I think you are not far from your Fathers House; he replied, *Oh that is good news indeed, which would make one to laugh for joy.* When others spake to him of his death in a mornful way, he said to them, *I bless God who hath suffered me to live so long, to do him some service; and now after I have done the work appointed me, is pleased to call me away so soon.* Thus in the breathings of his Faith and hope he departed this Life, and commended his Spirit into the hands of him that redeemed it, and that on the Lords Day; that day on which he was wont to work so hard, was the day of his entrance into eternal rest, to keep an endless Sabbath.

He needed no Picture or Monuments to preserve his Memory. His good works (though tranfient in themselves, are yet permanent in the hearts of many, and) praise him in the Gate, for as *Agesilaus* dying said, If I have done good, that will be my Monument: if ill, all the Statues you can make will not keep my good name alive.

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He was when he died about 52. years of Age, of a ſtrong conſtitution for ſtrength, and might in a courſe of nature (if God had ſo pleaſed) have lived much longer. But he brought forth fruit early, and was ripe when others of his age began but to bloſſom, and therefore no wonder that he was gathered by God ſo ſoon. He was in his *Meridian*, when others were but juſt peeping above the *Horizon*, and ſo might well ſet before them. It was much deſired and prayed for, that his life might have been lengthened; but his time was come, he had *fought a good fight, he had finiſhed his courſe, he had kept the Faith*, and his Maſter call'd him to receive his Crown. It may be ſaid of him, as one did of Biſhop *Jewel* in *Seneca*'s Phraſes, *Diu vixit etſi non diu fruit, He lived long and much, though he was not long on Earth*; he did not waſt out with the ruſt of idleneſs, but *wear out* with labour, yet he was a light that did not *blaze out* needleſly and unprofitably, but *burn out* for the enlightning many, and directing them in the way of life, which life he now enjoyeth, *and happy are they whom their Lord when he cometh ſhall find ſo doing; of a truth I ſay unto you, he ſhall make them Rulers over all that he hath*, *Heb.* 12. 43, 44.

Maſter

Master *Bright* Minister of *Gondhurst* in *Kent*, his Testimony concerning Mr. *Wilson*, in a Letter directed to a Friend in *Maidstone*.

SIR,

FOr Mr. *Wilsons* practical actings in Preaching and Life, I need say nothing, your self feelingly and experimentally, knowing more then any can relate; his natural parts were generally known to be very high, in depth of Judgement, readiness of Memory, and quickness of Apprehension; he was the best at much in a little, with clearness of Judgement, and exactness of method, that I have heard, or am ever like to hear. His Spiritual endowments for graces and gifts were answerable; in his Ministerial abilities, he was taller by the head and shoulders then most of his Brethren; his indefatigable pains answerable to his parts, wore out his Spirit, and spent him for good, to be the sooner with God; and that which to

to me adorned all, was the depth of his humility, in the height of his Sanctity. He had much learned that hard leſſon, to receive much from God, yet to be little in his own eyes; his memory is ſtill precious to my thoughts; the general loſs is great, yours in particular greater. I ſhall heartily deſire his indefatigable labours, and pious exemplary life, may ſtill live in your lives, in which he dead yet ſpeaketh, *&c.*

Yours in Chriſt,

Edward Bright.

ARTICLES

Objected againſt *Mr.*

Tho. Wilſon,

Miniſter of *Otham* in *Kent*, *April* 29. 1635. in the Archbiſhops Court, with his Anſwers thereunto, preſented *May* 28. 1635.

I. ARTICLE.

CAnonical Obedience due by Oath, taken at your Inſtitution into your place.

RESP.

'Tis true as I underſtand the Oath, it is according to Cannons, by Law eſtabliſhed in the Church of *England*, and as it is propounded, *in omnibus licitis & honeſtis.*

ART.

II. ART.

That the Minister must have popular Election, as necessary to hold his place.

RESP.

I never held such an opinion, neither privately speak, nor publickly Preached such a Tenet.

III. ART.

That there is little comfort to a Minister instituted and inducted, without approbation of the people, as you know and believeth are still of this mind, challenging Mr. *Cragge* the Competitor of the Rectory before Mr. *Barrel*, with what conscience he could come without their call.

RESP.

I know and believe the contrary, *viz.* that a Minister inducted according to the Cannons and Custom of the Church of *England*, may with good conscience discharge the place; neither do I think fit my Parish should chuse their Minister, nor did I depend on their call; but

but came in away approved by the Church of *England*; this I said to Mr. *Cragge* before Mr. *Barrel*, the people liked me, and I desire to love them, and that it is a good incouragement for a Minister to take pains among such a people; and he will have little comfort who knows he hath, neither love of the people nor to the people, but comes out of love to himself, for the profits and his maintenance, as Mr. *Barrel* helped him to answer; that was his end.

IV. ART.

Conventicles held in my house, and other private houses, in the Town of *Otham* within this two years, and used exercises of Religion by Law, prohibited, expounded Sermons, read and expounded Scripture to selected Proselytes, to the number of twenty or six present.

RESP.

I deny holding of Conventicles, and using exercises of Religion by Law prohibited, and the name, nature or number of Proselytes; but this hath been my practice with my Family in my own house, to examine them what they remembred, and to help them where

they could not remember, and I did teach Gods Word unto them diligently, as I conceive I was and am bound by Gods Word, *Thou shalt teach them diligently unto thy Children, and shalt talk of them when thou sittest in thy House, Deut.* 6 6, 7. Uses, moreover I took it to be my duty, as I could to teach by way of exhortation and conference from house to house what I had taught in publick, that I might keep back nothing that was profitable, as I am instructed to do, *Acts* 20. 20. *Paul* bids the Minister look to his duty, in private towards every member of the Church by his example, as *Junius de natura Ecclesæ. citet Libro Cap.* 2. *de Officio Pastoris, Acts* 20. 20. So that what I had delivered in publick, I might as occasion was offered deliver in private. This is not prohibited by any Law, either Statute or Cannon that I know, but is commanded of God, as I am a Christian in his Word to teach others, *Let the words of Christ dwell in you richly, Teaching and Admonishing one another, Col.* 3. 16. And it is injoyned by Authors, and Fathers, *Zanchy* in *Col.* 3. 16. That the duty of teaching is not only in the Church publickly, but to be much set by, and used in houses privately, and Christians be bound to teach mutually and privately, *Chrisostom* Archbishop of *Constantinople* on *Gen. Hom.* 2. commands, let

the

the Husband tell what we say, that the Wife and Children, and Servants may learn, and the House be a Church, that Sathan may be banished; again *Hom.* 6. Let your speech be spiritual, let one take the Bible in his hands, and his Neighbours being called together, let him water their mind, and his own with Godly speech; Again, *Hom.* 8. I wish, I pray you all to be Teachers, and not only Hearers of our words, but carry our Doctrine to others; Further more, *Hom.* 16. He that studieth to teach his Neighbours and Brother, doth him a good turn, and God will reward him, and by repeating our sayings, he will hold them better, adding, we may at home after Dinner take the Bible to profit, and to feed the soul with it. Lastly, *Hom.* 14. I intreat you all that go hence become Teachers and Admonishers, confer with your Neighbours of the things which we have now said, *Cæsarius Arcletensis Episcopus de cura animæ, Hom.* 20. teacheth, he that can retain all that we say, let him thank God, and what he retaineth let him always shew it to others; adding, let people afterwards repeat what they have heard in a Sermon, saying. Christians ought for their own good to seek and ask if need be, also to give rewards, that some may read over again Gods Word unto them.

V. ART.

Within four, chiefly two years last, to permit Novellist of *Maidstone*, to the number of 30. or 10. and lead them riding or going, and in some private houses Collected, or cause to be got together afore Supper 60, 50, or 40. persons repeated Sermons, expounded Scriptures, and afore it and after it made tedious extemporary Prayers, full of Tantologies, delivered scandalous Doctrine, to the perverting and corrupting sundry of his Majesties Subjects.

RESP.

I protest against such Doctrine, and such effect on any, as to be corrupted and perverted, I deny the number or nature of persons, and my Leading any, or Collecting any, or causing any to be gathered together. I have no power to restrain any from hearing Sermons, and it may be their Surties for their parts, and duties did call upon them to hear Sermons. I was upon occasion of my Family lodging and sojourning at *Maidstone*, necessarily to go home, and I have no reason to shun the way home for any company, in which I knew no ill; a way home being not denyed

denyed me, and afterwards I examined my Family what they did call to mind of the Sermon; as a Master ought to do: also I prayed at all times, according to the thing of a day in day, and I took it to be no sin, 1 *Kings* 8.59. And I am taught *to exhort, comfort, and edifie others*, as *Crysostom* in *Homily*, cited, applyes that 1 *Thes.* 5. 11. *Babington* Bishop of *Worcester* saith on the fourth Commandment, besides the hearing of the Word on the Sabbaoth; it is our duty and a Godly exercise fit for the day amongst our selves, or with our Pastor to confer of what hath been said, that he may expound it, as we read, was done by Christ to his Disciples, when they were alone he expounded all thing unto them, *Mark* 4. 10. and 34. So I have answered as well as I could, when any thing was asked me by any, for I durst not be dumb when I could satisfie them that did not understand, and yet did desire to know the will of God.

VI. ART.

Refusal to read the Kings Declaration for sports on Sundays, and giving disdainful words toward Power, the Apparitor and Officer of the Court.

RESP.

I said unto the Apparitor, remember you to keep Holy the Sabbaoth day, and added no more words. I refused to read the Book mentioned, not out of any contempt of any Authority, but as being commanded by no Law, for the Kings Majesty doth not in the Book command or appoint the Minister to read it, nor it to be read but published; neither came it with, nor know I of any Seal to confirm it, so that I dared not take notice of it to be the Kings Book, for as I understand all his Majesties Writs, Proclamations, and Mandats, use to come with a Seal; and his Majesty intended (as I conceive) not to trouble any that refused to read it, seeing there is no penalty threatned, nor authority given (that I know of) to any to question them that refuse to read it; my refusal to read it was upon sufficient grounds of Law and Conscience, which for satisfaction to this High Court, and to clear me from contempt, I shall here by way of Answer briefly and fully express thus: His Majesties express Pleasure is, that the Laws of the Kingdom and Canons of the Church be observed in all places of the Kingdom, Book, Pag. 8. and therefore in *Kent* and in *Otham*; now this Book as I conceive

conceive is contrary to both.

1. It is againſt the Law, as the Statute *Edward* VI. *Anno* 5. *Cap.* 3. Chriſtians on all Holy days and times appointed, ſhould apply themſelves, only and wholly unto holy works, properly appertaining to true Religion; and ſuch times be dedicated onely to God and his true Worſhip, and be ſeparated from all prophane uſes; but ſay I, no civil recreation is any part of Gods true Worſhip, the Statute *Caroli*, *Anno* 1. *Cap.* 1. the Holy keeping of the Lords day is a principal of the true ſervice of God, and it is now prophaned by a diſorderly ſort of people, by interludes, and other unlawful exerciſes and paſtimes, the 13. Cannon, all manner of perſons ſhall keep the Lords Day, according to Gods Holy will and pleaſure.

2. Our Church is againſt it,

Firſt, In *Homilyes*, which contain Godly and wholeſome Doctrine, and neceſſary for theſe times. We keep now the firſt day of the week, which is our Sunday, and make that our Sabbaoth; by the fourth Commandment, God Commands one ſtanding day in the Week, and all Men, and Women, and Children, and Servants, be to keep it in a holy reſt, and uſe it Holily, and give themſelves wholely to Heavenly exerciſe of Gods true Religion and Service, but I ſay Archery, May-

poles, May-games, Dancings, Morrice-dancing, and the like be not exercises of Gods true Religion and Service.

Secondly, In the Liturgy, a Minister is enjoyned to read the fourth Commandment, *Remember thou keep Holy the Sabbaoth Day*; and all are to intreat Gods Mercy, to incline their hearts to keep this Law, *Ps.* 118. 24. is appointed to be read on Easter day, as proper to it, it shews, *V.*24. *This is the day which the Lord hath made, we will rejoyce and be glad in it*, so that the Lord instituted it.

Bishop *Andrews* on Easter-day 1611. Preaching on that *Psalm* 118. *Psal.* 22. *&c.*

Thirdly, In the Exhortation, fit for the time upon the Fast-days 1625. declaring the apparent cause of the Plague, saith the Lords Day is not kept holy but polluted, and the Ministry of the Word despised, and in the end of that Book mention is made of Playes, Pastimes, Idleness, Drunkenness, the proper sins of our Nation, which pulled Gods wrath upon us, and I dare not by reading seem to allow, what did bring the Plague of God on the Land that year.

3. It is against Scriptures, *Exod.* 20. 8. *Remember the Sabbaoth-Day to keep it Holy*; where we are commanded to keep holy the Lords Day, as I learn out of Authors *Zanchy* on the fourth Commandment, we keep holy the

the Lords Day and Sanctifie it; *Junius in Animadverſ. in Bellar. Controv. Lib. 7. Cap.* 10. The Lords Day anſwereth to the Sabaoth and its proportionable to it, and is commanded in *Exod.* 20. 8. again in *Gen.* 2. 82. This Law is eſtabliſhed by the fourth Commandment of the Decologue to be obſerved of all. *Alexander Alenſis, Tom.* 3. *Q.* 32. *Memb.* 4. *Art.* 4. In the obſervation of the Sabboath is commanded, the obſervation of the Lords Day, chiefly according to intermination, *Iſa.* 58. 13. *If thou turn thy foot from the Sabboath, from doing thy pleaſure on my Holy Day, and call the Sabbaoth a delight, the Holy of the Lord, honorable, and ſhalt honor him, not doing thine own ways, nor finding thine own pleaſures, nor ſpeaking thine own words;* and *Cultetus in locum* ſaith. they took away the Sabbaoth by ſcandalous deeds, that hinder Gods worſhip, as drinking, ſports, and idle wandring. *Iſa.* 56. 2. The man is bleſt that keepeth the Sabbaoth from polluting it, Verſ. 4. God rewards ſuch abundantly, Verſ. 67. Such a one ſhall be made joyful in Gods Houſe, which is true in the day of the Goſpel, *when Gods Houſe is a Houſe for Prayers for all people.*

4. It is againſt Councels: *Concil. Toletan.* 4. cited by *Zanchy* on the fourth Commandment, Let there be no dancing on Holy Feſtivals, nor filthy Songs, but let all be at leiſure for

for Godly duties, and Divine Worship, *Concil. Laodice*, Cannon 59. In the Church there ought not to be sung any common Service, nor Books be Read, besides the Connonical Scripture, but only the Sacred Volums of the Old and New Testament.

5. It is against Divines, Ancient, *Augustine* on the *Ps.* 32. *concio*, Its better to Delve then to Dance on the Sabbaoth, and on *John* 1. *Tract.* 3. *Its better to Spin then to Dance on the Sabbaoth.*

Chrysost. on *Gen. Hom.* 10. God intimateth from the beginning, that in the circle of the Week one whole entire day should be seperated, and set by for Spiritual works, *Ireneus*, Lib. 4. Cap. 30. The Sabbaoth requires, and Teaches the continuance of the whole day in the service of God, *Ignatius in Epistol. ad magnes*, Let every one keep the Sabbaoth Spiritually, rejoycing in the Meditation of the Law, not in the recreation of body, let every one that loveth Christ, now keep holy the Lords Day.

2. Modern and late Divines, *Babington* Bishop of *Worcester*, on the fourth Commandment saith, to keep Holy the Sabbaoth day, is to separate and consecrate it to all Godly exercise, wherein our Faith and Obedience to God is shewen.

Zanchy

Zanchy on the fourth Commandment, All the day is to be consecrated to the Worship of God, by day, understanding the true natural day; the true observing of the Sabbaoth, is, that we do not what we please, but what Gods will is; the rest on Holy days is not to be set a part, for our lusts and pleasure, plays, and sins, but for Gods worship onely; They do not keep holy a day, which instead of Gods worship, give themselves to pleasure.

Junius on *Numbers* 15. He who neglected the Sabbaoth, in the least observation, was guilty of casting off the whole worship of God.

Alsted Catech. on the fourth Commandment, after Sermon the Sabbaoth is profaned, by being spent and given to Plays, Dancing, Idleness, *&c.*

6. Its against *Schoolmen*, *Alexander Alensis*, *Tom.* 3. *Q.* 32. *Memb.* 4. *Art.* 4. morally in the fourth Commandment is forbid any work that hinders ones leisure to wait upon God.

Thomas Aquinas, *Sum. Theol.* 22. *Quest.* 122. *Art.* 1. in observing the Sabbaoth, the end is that a man may be at leisure for Heavenly things.

7. Reasons be against it.

I. Reason.

I. Reason.

If any civil work be forbid on the Lords Day, then civil recreations, for honest pleasure calls a man away from things Spiritual; *Zanchy* on the fourth Commandment as well as honest labour, recreation breaks the rest as much as civil work.

II. Reason.

If recreations civil be not fit for consecrated places, then not fit for consecrated times, for time that is holy, is the measure of holy Actions, for divers be called holy, not from the formal cause, but final, as ordained to holy things; *Zanchy* on the fourth Commandment, A day applyed to civil works is no more holy but common, and a thing consecrated is profaned; by a civil use, and is not the Lords Day profaned by sports, though civil; now Recreations, Archery, May-games, Dancing, Morris-dancing, may not be in consecrated places, Cannon 88. no Plays, and to play and dance is all one, as *Exod.* 32. 6, 19. And therefore not fit for consecrated times, as the Lords Day is, for greater is he that Sanctified the Day, then he that Sanctified the place, whether it were by the Lord, or the Apostle, or the Church. Now

I know not why they may not be fitteſt in conſecrated places, if they be moſt fit for conſecrated times; and I cannot in conſcience read that which I take to be againſt mans Law, and our Church, the Scriptures, Councils, Divines, Ancient, and Modern Schoolmen, and Reaſons, but think my ſelf bound for conſcience towards God, to maintain the Truth and Holineſs of the two Teſtaments, and to keep the Commands of God, and the Faith of Jeſus Chriſt, as a Preacher of Chriſts everlaſting Goſpel, leaſt people ſhould think Preaching to be yea and nay.

VII. ARTICLE.

1633. When Commiſſion came for reparation of St. *Pauls*; in work to build ſumptuous Temples, is to juſtifie Anti-chriſt Writings, *Hoſ.* 8. 14.

RESP.

I know not the time of the Commiſſion for St. *Pauls* reparation, I deny ſuch words, for I handled that Text, *Luke* 7. 35. *Wiſdom is juſtified of all her Children*; Shewing that all the Children of God juſtifie Chriſt, which doth reprove them that juſtifie Antichriſt, in erecting Altars to ſin, and in building Temples

ples for Idols, alledging for this, *Hos.* 8. 11. 14. Ephraim *hath made many Altars to sin*, Israel *hath forgotten his Maker, and Buildeth Temples*, according to the mind of the Prophet, as I learned out of Authors, Learned *Zanchy*, *Parens*, *Ribera*, who all understand it of Temples, wherein they placed, honoured, and adorned Idols, by forgetting God, and out of contempt of God, brought in a different worship.

VIII. ART.

About the end of *April* 1634. he bid take heed of dealing with High Priests servants, in great scorn and derision.

REPS.

I deny both time and words, but in *May* handling, 2 *Tim.* 2. 12. *If we deny him, he will deny us*: perswading people not to deny Christ, I admonished them to avoid, as pernitious unnecessary company, with the enemies of Christ, producing *Peters* example, who being brought into the High Priest Hall amongst the Servants, denyed his Master, affirming it, was dangerous company, naming the very words of the Text, as is usually done by Writers, Preachers, *John* 18. 16. *Peter* is brought

brought in, ſtanding with the Servants and Officers, is queſtioned by one of the High Prieſt Servants, Verſ. 26. denyed Chriſt upon it, Verſ. 27. which I ſpake in the fear and ſight of God,

IX. ART.

At *Boxley-Inn* 29. 1632. no man can have a broken heart that hath two Steeples, meaning two Benifices, alledging, *Acts* 20 29.

RESP.

I never ſpake ſuch words, but at the funeral of a grave ancient and learned Miniſter; I did not exhort but intreat Miniſters to prepare to give an account of their Life and Livings, ſhewing the vanity of Men, that plead for pluralities, ſaying, That, were a mans heart broken, it would not bear the weight of three Churches, and I followed in this no private opinions, but the general Tenet of Divines.

1. Ancients, *Chryſoſtom Tom.* 5. *Pag* 104. *Edit Paris* 1536. When that the Paſtor is away, great danger is at hand, ſeeing there is none which can defend and keep the Flock. *Damaſus* cited by Dr. *Willet*, ſaith, men that put people over to others, ſeem like Strumpets, which

which put their Infants as soon as they be born to other Nurses to be brought up, that they may sooner fill themselves with filth.

2. Moderne Bishops, Bishop *Jewel*, on 1 *Thes.* 2. 17, 18. and on *John* 6. *Non* residents and plurality men, that hunt after many livings, serve their Belly, seek to be rich, destroy the souls of many, bring confusion and shame into Gods House, be blind Guides, and the darkness of this World, be the remnant of the wicked Inhabitants of *Jericho*, and the overthrow of *Jerusalem*, resist the passage of Gods people, towards the Land of Promise, the curse of God will fall on them, the blood of Gods People shall be required at their hands, they bring the Abomination of desolation in the Holy place, they suffer the flock of Christ to perish for lack of knowledge, *Pilkington Bp.* of *Durham* 1585. saith there is remaining among us a sort, not Popish as they pretend, but earnest builders of Gods cause in their own opinion, where indeed they be overthrowers of it, which are in effect as ill Pharisees as the Papists be; They will take a Benefice and Cure of souls, promising solemnly to feed the Flock, but when they have turned their back, they have a Dispensation in a Box to lye from it, and flock; and flout whosoever would have them continue there, and do their duty; contending, by Law they

they may do it, and ſtand on their defence, *Domine nos exempti ſumus*, God in mercy grant ſuch unprofitable Caterpillers, ſome remorſe of conſcience, that they may become Pillers to uphold Gods Church, and not poulers of his people, the great God will take a ſtrict account of them at the laſt day, when their diſpenſation may not be pleaded, nor will be allowed, nor the diſpenſor can juſtly excuſe himſelf nor them, but both like Wolves and Hirelings ſhall be changed, *Ve. Paſtor. & Idolum, Zach.* 11. Wo to the Idol Shepherd that leaveth the Flock, Verſ. 17. and *Ezek.* 3, Their blood will I require at thine hand, on *Nehem.* 3. *Pag.* 45. 46. Biſhop *Downam* on the fourth Commandment calleth *non reſidenſi alin.* againſt the fourth Commandment, and on the fifth Commandment ſaith, it ariſeth of coveteouſneſs.

Biſhop *Carleton in vita Gilpini*, a moſt holy and famous man, writeth that *Cuthert Tunſtall* Biſhop of *Durnham*, would have given *Gilpin* a Living, and a Diſpenſation to hold it, but he anſwered, The Devil would not be held from deſtroying the people with a Diſpenſation; and adds, I fear it will be a vain anſwer, when God calls me to an account, to ſay, I was diſpenſed with all, I cannot in conſcience reap profit, and another take the pains, when another was promiſed him to feed the people.

2. Doctors, Doctor *Challener*, *Math.* 29. 6. saith, If we budge from our station, Sathan will immediately find entrance, pronouncing a wo to the idle Shephard that leaveth the Flock, adding before Gods Tribunal, men must be proceeded against, not by common Law.

Dr. *Willet* on 1 *Sam.* 17. 28. saith, *non residency*, and pluralities be the scandal of Gods Church, hinders the due service of the Churches, 'tis Robbery; worse then of goods, excludes many sufficient men, and so any step in, that the Blind and the Lame keep sick, as 2 *Sam.* 5. 8. Saying to have many Cures, is unlawful, produeing *Todocus Gallus*: They shall go to Heaven by their Vicar, and to Hell in their Parsons.

Cannons *Anno* 1571. shew the absence of the Shephard from the Lords Flock, and that careless negligence which we do see in many, and forsaking the Ministry, is a thing in it self to be abhorred and odious to the people, and pernicious to the Church of God.

4. Reasons against pluralities,

1. Plurality men cannot do their duties, which be mentioned in *Ezek.* 34. 4. Therefore may not hold the place.

2. They that have pluralities, feed themselves and not their Flock, therefore they be base Shephards, *Ezek.* 34. 1. 8.

3. A

3. A good Minister is to feed by example, which requires residence and presence, 1 *Pet.* 5. 8. Take heed to the Flock in your own person, as *Tyra*, *Acts* 20. 28. And so I understand that place.

4. They that love Christ themselves, must feed the Flock of Christ themselves, for loving Christ and feeding his Sheep, be spoken both to one person, *John* 21. 15. Now a personal duty may not be put of to another, as praying, hearing, reading, receiving Sacraments, and doing good works, and I cannot see how feeding the Flock of Christ in a mans own person, can be put off with the manifesting his love to Christ.

5. If our Church or Flock may need many Pastors, then one Pastor is hardly sufficient for three Churches or Flocks twenty miles distant, but one Church or Flock may need many Pastors, *Phil.* 1. 1. Bishops *plural musculus, & Calvin in loc.* Ergo one Pastor is hardly sufficient.

X. ART.

Scandalising Governours and Government of the Church of *England*, as Persecutors of Gods faithful Ministers and people, digressing from the Text.

RESP.

'Tis not true in the whole, nor any part thereof.

XI. ART.

April 1633. Delivered a dangerous Doctrine, that if a Magistrate make a penal Law, if the Subject that transgresseth it suffer, he is quit from sin.

RESP.

I deny Time, Month, Year, and Words, for such a Doctrine I never taught, nor read, nor heard, till I heard this Article, and I abhor it and disclaim it as a dangerous Doctrine, but *May* the 10*th*. 1632. handling those words, *Eph.* 4. 6. There is one God and Father, of all, observing the Godly, be all children of one Father; I exhorted them not to censure rashly their Brethren for indifferent things.

XII. ART.

April 22. 1634. Lecturing and expounding after Inhibition by the Vicar General.

REPS.

'Tis not so, I did not Preach but upon the Lords Days and Holy days, neither did I expound, yet I had a Licence to expound, and

was

was not forbid expounding (but only Preaching) for I heard not a word of the prohibition of it: yet upon prayer days appointed by the Church, *viz. Wenesdays, Frydays,* all the *Eves,* constantly I did instruct by *Question* and *Answer* in the Catechism, such as came to Prayers, for which I had my Institution and Licence, from which I never had prohibition, nor is it any sin against God or Man, so far as I can understand.

XIII. ART.

Deemed and accounted a man against the Church of *England*, and for Schism draw aside after me.

RESP.

I deny the whole and every part.

XIV. ART.

The promises be true by Voice and Fame.

RESP.

I believe what is in the Answer confessed, and deny what is in the Answer denied in any part.

Additional Answers

I. ART.

BEing upon occasion absent, I procured one to Read Prayers and Preach on Palm Sunday.

RESP.

I was suspended *ab Officio*, and so by the leave of Sir *Nathaniel Brent*, who left it to me, I procured one to supply the place.

II. ART.

A Letter scandalous and offensive was sent to *Otham* to nourish Schism, and tending to confirm people in the dislike of Government.

RESP.

A Letter was writ and sent to the Parishoners of *Otham*, which I know not who hath, nor did I keep any Copy of it; but I know, belief and remember, the sum of it was to exhort them to fear God and the King, and meddle not with them that are given to change; to walk by Faith and in Love, and to call upon God, but I utterly deny all occasion of derogating from the Church of *England*, or confirmation of any in the dislike of Government, and protest against all such Aspertions and Imputations of Schism or scandal, neither

neither did I direct it to any to read it, nor intended, or desired it should be read at Church.

III. ART.

I or Dr. *Tuck* for reading the Letter in the Church against Orthodoxal Ministers and Cannons, and Governours.

RESP.

This Article appertaineth not to me at all, further then is above answered.

IV. ART.

The premises be true by Voice and Fame.

RESP.

'Tis contrary to truth in every part, but as is above confessed.

Credo Credita nego negata.

Th. WILSON.

Rector de Otham *in* Kent.

On the much lamented Death of my sincerely, honoured and beloved Friend Mr. *Thomas Wilson* Pastor of *Maidstone* in *Kent*, and to many more reverend Minister.

IF grief can help to versify,
And passion Poets make, I'l try,
Though long diceas'd, to sigh a Verse,
To offer at a Kingdoms Hearse.
And not sit mute in discontent,
Sorrow will kill, that hath no vent.

I could my soul in sadness steep.
I could whole Floods of Waters weep.
I could as Niobe *bemoan*
My self, till turn'd into a stone.
I could become an Heraclite,
And spend in tears each day and night.
Or Hermit *like to some close Cell*
Retire, and say, Vain mirth Farewell,
Alas i'th World what can I view?
But what bid me, bid joy Adieu.
I see Monsters of vice abound,
Ev'n Hell *appearing above ground;*

And

And Devils *of the humane race,*
Daring the Almighty to his Face.
Such as can teach Nero *to sin,*
To whom no past Age hath equal bin.

I see the Shepherds *laid to sleep,*
Who tender were of th' harmless Sheep;
Whilst ravenous Wolfs *and* Bears *survive,*
Who onely to devour them strive.
I see to set the greatest lights,
And hastening on us dark-some nights.
All this I see and can't prevent,
And is't unlawful to lament?
What Marble *is not wet with Tears,*
When such a doleful change appears?

The great Assembly once renown'd,
(Whose fame in Forraign parts did sound)
Displac'd on Earth, in haste remove
Their Session to their House above.
Seraphick Twisse *went first 'tis true*
As Prolocutor, it was his due:
Then Borroughs, Marshal, Whitaker, Hill,
Gouge, Gataker, Ash, Vines, White, *still*
Sharp Swords soon'st cut their Sheaths, Pern,
Strong,
Spurstow, Tuckey, Calamy, *they throng*
The Gate of Bliss, as if they fear
That Heaven would fill, ere they got there.

But why such waſt, Death, haſt no meaſure?
Doſt think 't no Theft *to rob the Treaſure*
Of th' Church? *or art become ſo wiſe,*
To ſeize firſt on the richeſt Prize?
Or are thy Laws ſo ſtrict they can't,
The Benefit of th'Clergy *grant?*
Or is't thine aim to caſt the ſtone,
Where thou mayſt kill many in one?
Thou needſt not ſhake the Pulpit Glaſs,
Look with what haſt the Sand *doth paſs.*
Their work though great, is quickly done,
And too ſoon out of ſight, they'r gone.

They can't themſelves who others ſave,
Nor though great Clarks, decline *a Grave.*
Scarce have I fully dried my eyes
For one, but ſtraight another dies;
Now Wilſon's *gone, that gallant mind,*
That lofty ſoul that thither inclind
Whilſt here, and always did aſpire,
To joyn with the Cæleſtial Quire.
Whoſe head a Living Library,
Whoſe heart the Ark *wherein did lye*
The Law, *whoſe Prayers could Heaven ſtorm,*
Whoſe Preaching Sodoms *did reform.*
Oft did he break the ſtony heart,
Then bind it up with Heavenly art.
His Life the Goſpel *did expound,*
And's Comment *in the* Text *was found.*

Had

Had I as many Mouths to fill
With's Prayſe, as he in Tongues had skill,
All were unable to ſet forth,
His great, his large, his matchleſs worth.
Had I his Grace, his guifts, I'd vie,
With a whole Kingdoms Miniſtry.

He's with the reſt, the praiſe to Sing,
Of our moſt loving Lord and King;
There no diſſenting Brethren *be,*
But all as one, in one agree.
One mouth, one mind, one heart, one way,
No ſtrife, which ſide ſhall bear the ſway.
(All doubts reſolv'd, all knots unty'd,
All Truth i'th God of Truth eſpy'd,)
With hotteſt love they there embrace
Each other, full of perfect grace:
Their glory's great, their wealth is vaſt,
But oh the pleaſure that they taſt
I'th Tree of Life, and in the ſight
Of that bleſt face, that's all delight:
What Tongue can tell? what mind can think?
What joy 'tis of this Spring to drink.

Go fawning World, tempt me no more,
With thy skin deep fading ſtore,
Thy beſt, thy whole is but a Toy
To that theſe happy ſouls enjoy.
My God invites to Angels fare,
To which thy Traſh *cannot compare.*

On Swinish Huskes why should I feed,
When I may eat what's Meat *indeed.*

Lord why should I contented be,
Whilst I am thus absent from thee.
Can there be day without the Sun,
Or bodies live when Souls *are gone.*
Thou art my Sun, *my* Soul, *and I*
Absent from that do daily die.
What do I here, when all's above,
That is deserving of my Love,
My God, my Christ, my Friends are there,
My heart, my hopes, what do I here?
O let my Heaven born soul expire
Itself in sallies, and desire
Only to rest, and make its stay,
Where thou art all in all for ay.
O come thou down with speed to me,
Or take me quickly up to thee.

G. S.

Epitaphium

Epitaphium *Thomæ Wilsoni*, aliquando Madi Pastoris.

Wilsoni hic ieanem Lectores cernitis umbram,
Longe hac clava magis stella micansque fuit,
Sic fuit in vita Wilsonus sicque recessu,
Sic nobis detur vivere sicque mori.

Englished.

Lo here of *Wilson* but a shadow slight,
He was a Star of more illustrious light,
Such *Wilson* was in Life, such in his Death,
God grant we may so live, so yield our breath.

In Obitum Reverendi nec non Eruditi Theologi Thomæ Wilsoni, *olim* Madi *in Cantio Pastoris Fidelissimi Epicedium.*

QUo fugis eximiæ virtutis magne Sacerdos?
Doctrinæ Princeps quo fugis? O quid agis?
Hostibus infestis pugnare relinquis agis,
Palma quibus celebris te Duce certa fuit.
Dic quibus in terris habeant certamine duro,
Quæ Natura tibi dona stupenda dedit?
Dic ubi cor largum, cerebrumque est, mentis acumen,
Ac tua lingua fluens, quove reperta loco?
Te coluere *Patres*, te quæque *Scientia* norit,
Incaluere *Artes* fervido a more tui.
Tullius alter eras, nec non facundus *Apollos*,
Doctrinæ Decus, ac Religionis honos
Ætatis *Phœnix*, O terque quaterque beate
Ingenio, literis, sed Pietate magis.
Exemplum clarum probitatis, voce docebas
Et vitâ, omnimode sacra statuta Dei.
Sol velut innumeros radios jaculatus ubique,
Spargebas Tenebras luce micante ingras.
Te semel extincto, quam densa caligo secuta est,
Quantum nostra statim pectora noctis habent.
Napeo eras Terris summo fulgore coruscans,
Jam Cælis, nobis quàm cito stella cadens,
Curribus igniferis rapide super æthera vectus,
Sedibus æternis, est tibi plena quies:
Non tua mæsta satis præsenti funera versu
Plangam, te lachrymis secla futura gement.
Te bene perpetuam famæ meruisse columnam
Quis negat, at quinam marmora digna sciat
Solvo Parentales vitus, mihi chare Valeto
Dum tibi me miserum hinc, ultima fata vocant.

Sic flevit G. S.

READER, Lo here, a ſoul raiſ'd up ſo high
As if extracted all by Chymiſtry.
Nothing I ſee, but what I dare to call
(And without pardon) Quinteſſential.

His memory a Miracle to hold
The Teſtaments at large both New and Old.
His intellect ſo radiant, which can
Cope with the Sun, when i'th' Meridian.
So big with learning that in him we ſee
Not Student, but an Univerſitie.

His Graces when raiſ'd up and ſhew the head,
Ours like Stars haſten for ſhame to beſt,
What Mortal ever own'd ſo bleſt a ſtate?
Thus here on Earth, Heaven to anticipate?

FINIS.